The
Missionary Intelligencer.

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Copy of letter received by the General War-Time Commission of the Churches from President Wilson acknowledging the receipt of bound volume containing resolutions of loyalty adopted on Memorial Day by hundreds of churches throughout the country and representing thirty-nine religious communions.

THE WHITE HOUSE
WASHINGTON

3 August, 1918.

My dear Dr. Speer:

I thank you sincerely for sending me the very interesting and inspiring messages from the several churches which you have been kind enough to have made accessible to me in a binding. If I followed my own impulse, I would certainly reply to some of these messages, but I see only too clearly that if I began I should begin to discriminate as between one message and another or else be obliged to answer them all, which would be out of the question. I must content myself with asking you to avail yourself of any opportunity you may have to say with what interest and inspiration I have received them.

Cordially and sincerely yours,

Woodrow Wilson

Dr. Robert E. Speer, Chairman,
General War-Time Commission of the Churches,
105 East 22nd St., New York.

Financial Exhibit.

The following is the financial report for the first eleven months of the current missionary year:

	1917	1918	Gain
Contributions from Churches	3,772	3,653	*119
Contributions from Sunday-schools	4,016	3,941	*75
Contributions from C. E. Societies	1,377	1,627	250
Contributions from Individuals	1,155	802	*353
Amounts	$406,761.70	$423,790.91	$17,029.21

Comparing the receipts from different sources shows the following:

	1917	1918	Gain
Churches—General Fund	$118,204.71	$132,367.62	$14,162.91
Special Fund	325.00	560.75	235.75
†Field Report	5,042.80	1,373.00	*3,669.80
Sunday-schools—General Fund	97,494.01	118,900.68	21,406.67
Special Fund	190.22	100.00	*90.22
C. E. Societies—General Fund	9,959.15	13,935.84	3,976.69
Individuals and Million-Dollar Campaign F'd. Gen'l Fund	42,336.86	33,685.53	*8,651.33
Individuals and Million-Dollar Campaign F'd. Special Fund	32,839.38	10,996.87	*21,842.51
Individuals and Million-Dollar Campaign F'd. †Field Reports	1,942.28	540.00	*1,402.28
Bequests—General Fund	2,013.03	1,870.00	*143.03
Special Fund	5,000.00	.....	*5,000.00
Men and Millions Movement Emergency Fund	.....	46,800.00	46,800.00
Miscellaneous—General Fund	5,318.30	14,478.92	9,160.62
†Field Reports	9,995.96	4,781.70	*5,214.26
Annuities	76,100.00	43,400.00	32,700.00

Gain in General Fund receipts, $86,712.53; Loss in Special Fund receipts, $26,696.98; *Loss in Field Reports, $10,286,34; Loss in Annuities, $32,700.00.

*Loss. †Money raised and expended on the Foreign Field.

Forward all offerings to Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

The Southern Baptists gave $1,006,000 for Foreign Missions in the year recently closed, and $662,000 for Home Missions. Their gifts for Foreign Missions far exceed those of any previous year.

O, Adam was a gardner, and God,
Who made him, sees
That half a proper gardner's work
Is done upon his knees.
—*Kipling.*

The Missionary Alliance people who assembled in the Rocky Springs Convention gave $76,600. No other conventions in America are signalized by such marvelous outpouring of gifts for the cause of missions.

First the children, then the home, and then the church. This is the story in thousands of cases in the Orient. Such a work is part of the rising tide of Sunday-school interest as promoted by the World's Sunday School Association.

The author of "The Gospel of the Kingdom," Bishop Rhinelander, says this: "The Bible, rightly understood, is throughout a book of missions. It is the record of the call and mission of the people of God. This is what gives the Bible its deep-lying unity and its chief significance. To read it in any other light is to misread it at every point."

One missionary said: "Having set my hand to the plow, my resolution was, the Lord helping me, never to look back any more and never to make a half-hearted work of it. Having [chosen] missionary labor in

India, I gave myself up wholly to it in the destination of my own mind. I united or wedded myself to it in a covenant, the bonds of which shall be severed only by death."

It is the primal and common human impulse to tell others of a discovery that interested one's own self and which promises good to others. When Andrew first found Jesus he did not need to be told that he must speak of him to others. "He first findeth his own brother Simon, and said to him, 'We have found the Messiah.'" Philip, in the same situation and from the same motive, sought Nathaniel and told him of Jesus.

The evangelistic missionary would have his sphere of influence more than doubled if he were provided with an automobile or a motorcycle. It would seem that the day for the wheelbarrow and the ox-cart and the jinrikisha are over forever. Government messengers and business agents do not use such archaic methods of transportation, and there is no reason why the church should.

China's growth is indicated in part by the number of lesson helps that are now printed regularly. In 1911 the uniform lesson issue was 27,000, and in 1918 the edition amounted to 184,400. Then there are 10,000 graded helps in addition. The estimated number of Sunday-school scholars in China is no less than 200,000 in 4,000 schools.

In China ten religious communions have united to form one: Presbyterian Church of the North, the Presbyterian Church of the South, the Dutch Reformed, the German Reformed, the English Presbyterian, the Scotch and Irish Presbyterian bodies, and the Canadian and New Zealand Presbyterians. Two Congregational bodies are considering the propriety of uniting with this new communion.

Japan Sunday-schools, as well as those in Egypt and Brazil, gave liberally for the Armenian and Syrian relief fund last Christmas. The summer training-school at Karuizawa, Japan, is an outstanding feature of their work in training a leadership. The sessions last for ten days. Scholarships amounting to $10 each are being sought in America for Japanese students who could not otherwise attend.

The China Inland Mission reports 618 centers with resident missionaries, while the whole number of places where work is carried on numbers 7,078. The foreign missionaries

In the Philippine Islands the enemies of a family have a playful habit of thrusting their spears through the floor of the house. The above plan was adopted to thwart such designs.

number 5,517, and the Chinese workers 20,460. The pupils in the schools number 151,490. There are 330 hospitals, served by 383 missionary and 118 Chinese physicians. The number of organized Chinese churches is 710, the number having been doubled in ten years.

In the Philippine Islands there is no indication that the growth of recent years is lessening. The increase is from eight thousand in 1911 to sixty thousand. Organized adult Bible classes are making good. Such a class among the university students in Manila had a membership of twenty. They decided to get real busy and increase that membership to one hundred, and called themselves "We Brothers of 99." The class at last account numbered 717.

The greatest strain on the Foreign Missionary work afforded by the war is in the extreme limitation placed upon the securing of new missionaries. It is practically impossible to send out men to any extent until the war is over. Even then it will take some time to complete the educational training of these men before they can go out. The

This old Japanese farmer has adopted an American coat and hat.

friends of the work will need to bear very much upon their hearts and in their prayers in this great need and crisis.

For many years the friends of the work everywhere have been longing for the day to come when our Missionary Societies might be unified. It seems that such a time is upon us now. The Societies themselves have likewise yearned for closer co-operation and having learned how well a unified campaign works through the Men and Millions Movement, they have unitedly worked out a tentative plan for the union. The proposed new constitution is printed in this issue of the magazine. It will be submitted to the St. Louis Convention, October 9-13.

Our people in the new plans for united missionary work, if adopted by the St. Louis Convention, are destined to lead the whole Protestant world in two things: first, absolute unification of all our missionary and benevolent interests; and second, absolute equal representation of men and women in the planning and administration of the work. What a happy demonstration to the Christian world that we mean what we say about unity and liberty! How much stronger our plea for unity will be when we practice it in our own work.

The true missionary ideal is the growth of the body; that is, the taking into membership those who, persuaded by the preaching, desire to receive the grace of the gospel by becoming members. From this point of view, it is more than ever evident that to be a Christian, as on the one hand it means to be a member, so on the other hand, and of necessity, it means to be a missionary. For the increase of the family is evidently an intimate family affair. It means welcoming and making at home the family life those whom God calls or adds. The greatest of all the church's family prayers is "Thy kingdom come," to be said by every member and by all together. And as each prays, so each is bound to live, for the strengthening, increasing, and deepening of the membership. The coming of the kingdom is the chief concern of every member.

The receipts for this year have been most encouraging. It has been demonstrated that the war needs, instead of diminishing the giving of the people for other things, have strongly stimulated gifts to all good causes. It is a very intersting fact that with the some two hundred thousand Chinese working behind the lines in France are a group of foreign missionaries acting as interpreters and Christian workers. Many of these missionaries are medical men and are looking after the physical needs of the Chinese. These Oriental people who have offered themselves in the struggle for world liberty will go back to China with a new vision after their contact with the West. Many of them will also go back inspired by Christian ideals and longing for their people of the homeland to accept Christianity.

A writer in *China's Millions* states that if there is one thing above another which praying friends should ask in behalf of missionaries it is that they may have the spirit of steadfastness. When one has lived in dirt and squalor in China for a time, there follows the temptation to reaction and even discouragement. The same temptation arises from seeing the general indifference of the people, the number of souls saved, the low levels upon which many of the converts live, or the physical weariness which comes from living in an adverse climate, from long and strenuous service, or from increasing and weakening years. "Under each and all these influences the temptation is the same,

namely, first, to plod on listlessly, then to ease up, and finally to give up. Let us then ask that our missionaries may be kept steady until the going down of the sun."

To the woman who asked President Wilson if missions should not only be maintained in spite of the war, but urged on because of the war, he replied: "I entirely agree with you in regard to the missionary work. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises, but that the work undertaken should be continued, and continued at its full force, seems to me of capital necessity, and I for one hope that there may be no slackening or recession of any sort."

This is not a Missouri mule, but the children of the missionaries enjoy riding him just the same.

If offerings have been made by churches or Sunday-schools or Endeavor Societies that have not been forwarded, will not the treasurers see to it that they are forwarded without delay? They may reach the mission rooms September 30, in time to be included in the report for the year. It happens many times that offerings are made and never sent in. In most cases this is due to an oversight. But this year, of all years, every offering made should reach the treasury of the Society. Special efforts are being made to wipe out the deficit. That can be done if all will help as they are able. If offerings have not been made, there is yet time. Even if they are not included in the Annual Report, they will do good. For from the time of the October Convention till March the receipts are less than one-third of the expenditures. If individuals are thinking of doing something this year, now is the time to act.

Bishop Hartzell, for the Moslem lands, tells of the administration of relief funds under the direction of Secretary Stephen Trowbridge, who has temporarily left his important work in Egypt for this special need in Palestine. More than $50,000 is being expended each month among those who live in the land of Jesus' birth. Money sent to Persia for Sunday-school work has been well used in conducting ref-

THE UNITED MAGAZINE.

Definite arrangements have now been made to begin the publication of the united magazine with the January issue. This magazine will take the place of "The Missionary Intelligencer," "The Missionary Tidings," "American Home Missionary," "Business in Christianity," "The Philanthropist." The name of the new magazine is to be "The World Call." All the subscribers to the Missionary Intelligencer will receive the new magazine long enough to finish out their present subscriptions. The price of the new magazine will be $1.00 per year with no club subscriptions and there will be no complimentary copies given. It will be put on a straight $1.00 basis from the beginning. Subscriptions should be sent to "The World Call," College of Missions Building, Indianapolis, Ind.

There is no more popular person in Chinese towns and villages than the "sweet stall" merchant.

ugee Sunday-schools and in publishing a catechism in Turkish for the combined use of the East and West Persia Mission. Dr. S. M. Zwemer has just made a trip in the interest of Moslem work to Malaysia and China. He states that the Moslems in China are more open to Christian approach than in any of the Mohammedan fields. Suitable literature is being prepared in Arabic-Chinese for use in China.

Word has been received that Mr. and Mrs. Herbert Smith and Mr. Johnston, of the Congo, have found it impossible to come home by way of the Atlantic. They proceeded from the Congo to Cape Town, South Africa, hoping to get home by way of South America. A cable from them states that they will be obliged to come by way of the Indian Ocean and the Pacific to Vancouver. Africa is very hard to reach in these times of war transport and submarines. The question of getting the new group of workers to the Congo is a serious one. No less serious is the problem of sending supplies to the workers already on the field.

With the allied nations fighting for a world ideal, how dare any Christian man in the future be indifferent to Christ's world plan for the redemption of the race? The precinct-centered Christian of the future will be recognized by forward-looking people as a slacker. He claims the fruits of Christianity for himself and community, but in his smug self-satisfaction he denies these same fruits to a needy world also included in our Lord's sacrifice and plans.

Here is a paragraph from Alexander Campbell that is worthy of careful study:

"The missionary spirit is an emanation of the whole Godhead. God the Father sent the Son, the Son sent the Holy Spirit to bear witness through his twelve missionaries. They proclaimed the glad tidings of great joy to all people—to the Jews, to the Samaritans, to the Gentiles, of all nations and kindreds and tongues. They gave in solemn charge to others to sound out and proclaim the glad tidings of great joy to all people. And need we ask, is not the Christian church itself, in its own institution and constitution, virtually and essentially a missionary institution? Does not Paul formally state to the Thessalonians in his First Epistle that from them sounded out the word of God not only in Macedonia and Achaia, but in every place? No man can really or truthfully enjoy the spiritual, the soul-stirring, the heart-reviving honors and felicities of the Christian institution and kingdom who does not intelligently, cordially, and effectively espouse the missionary cause."

The Assembly Herald reports that Americans in China have been ordered to stay on the firing line of commerce and not rush to enlist or offer their services as soldiers, unless they are called to do so. The work they are doing is of a patriotic and helpful character and is valued as such. The Secretary of War and the Secretary of Commerce advise the commercial agents in China to stay at their posts till they are definitely called to the colors. A missionary in China writes of a surgeon who offered his services for the war, and who was told to go back to China, where he, by his knowledge of the Chinese, would be of greater value to his country than at the front. He writes that Captain Cochran expressed it as his opinion that from a military point of view the missionaries ought to remain at their posts rather than go to the front. "And so from both a military point of view, from a commercial point of view, and

above all, from a philanthropic and Christian point of view, the wonderful work of the church in China ought not to be left stranded at this time. I do hope that the American people can come to see its Missions both in the light of patriotism to America and patriotism to the Kingdom of God."

Sunday-school progress of world-wide scope was reported at the recently held executive committee meeting of the World's Sunday School Association, which met at the home of the chairman, Mr. H. J. Heinz, of Pittsburgh. From Rev. George P. Howard, South American secretary, come such heartening items as an evangelistic campaign in Chile. Under his effective leadership 657 adults decided the all-important question of personal relationship to God. In one school ninety of the adolescent age came up and made their choice for Christ and his kingdom. In Buenos Aires Mr. Howard prepared for and presided over the first father-and-son banquet ever held in South America. There were more than one hundred fathers and one hundred sons present. Howard's report closed with this ringing message: "If we can capture the children of these lands for Christ, if we can train their boys in the virtues of the Christian gentleman, if we can teach the sweet-voiced daughters the songs of the Christian homes, these republics will feel the mighty influence of Christianity, and you will behold the genius of a mighty race awakening from its sleep of centuries."

Here is a paragraph from Fred E. Hagin: "Some years ago I heard Sven Hedin give a lecture in the Y. M. C. A. Immediately after he emerged from his long exploration of north and west Tibet he came to Tokyo. In Eastern Turkestan he nearly lost his life. He had to bury himself in the sand by day to protect himself from the sun's heat, and thus save the moisture of his body. For seven days he moved on without water, and likewise without sleep, because sleep meant the sleep of death. At last he found a pool of water in the clay bed of a dry river. When I think of what explorers have done just to explore, what adventurers have suffered just for the sake of adventure, then I am puzzled why the church does not venture more and spend more, that Christ's kingdom may fill the whole earth. Henry Morgenthau says that American wealth has increased forty-one billions in two years. I can believe it, seeing how the Americans are spending money. The Lackawanna Railroad, in building the Tunkhannock viaduct, spent twelve millions, and that to shorten the original distance by a fraction less than four miles. But alas, we missionaries can shout ourselves hoarse for just a little of this wealth increase, and all too often we get nothing but the echoes from our calls."

In such beggar villages as this, all through China, thousands of children drag out a miserable existence.

NEW ENGLISH LANGUAGE SCHOOL.

Mrs. William Christy, in accordance with the will of her late husband, has contributed one part of his legacy to the educational work of young men in Osaka. W. H. Erskine, who is in charge of the fund, has decided as the first of its work to establish an ideal English Language School in Osaka. The site has been selected in a locality south of the west gate of Tennoji Park, and a school building of European style is already under construction which will cost about *yen* 15,000, almost half the amount of the contributed fund. The first floor of the building will be used for class rooms, while the ground floor will be allocated for teachers' rooms, club-rooms, and physical-training rooms. Mr. Erskine will be the principal, and Mr. Asano,

Taken in a country village, China.

principal of the Momoyama Chugaku, will be his chief assistant. The class will be a small one, of about twenty men, and practical English, together with the use of typewriters, will be taught to young men in any line of life. School opened last March with 250 men and 25 women.

"WITH ALL BILLS PAID."

(Attitude of an Average Missouri or Ohio Church.)

I owe the coal bill.

I owe the janitor bill.

I owe the insurance premium.

I owe the preacher's back salary.

I owe the note at the bank—borrowed money to pay the deficit on our evangelistic meeting.

All the above are legitimate legal debts. *They can be collected by law.* Therefore I owe them. They must be paid in full. I also owe:

A debt to the aged pioneer preacher.

A bill to the homeless church.

A service to the helpless widows and orphans.

A duty to the great unoccupied home mission fields.

An eternal obligation to the millions of Christless people in the regions beyond.

An allegiance to Jesus Christ to extend his Kingdom to the uttermost parts of the earth.

I acknowledge my obligation to all of these. They are legitimate claims upon my liberality. But they are not legal claims; they cannot be collected by law. Therefore, I may neglect them. My offerings to them will be small this year. Others will no doubt look after these matters, *as I must close the year with all bills paid.*

SWORD TO VERDUN.

The sword which the Emperor of Japan will give to the city of Verdun is now ready. This sword has been made by an Osaka man, Mr. Y. Tsukiyama, a famous cuttler of 80 years of age. It is about two feet and three inches long, and shaped after the Heian period. Around the hilt is fine shark's skin, and on the hilt is the gold chrysanthemum crest of the imperial court. This will shortly be shown to his Majesty, who will hand it to the foreign office, to be sent to the city of Verdun. Already the Emperor's autograph letter appreciating the bravery of the French at Verdun has been sent to the President of France.

SERMON OUTLINE.

F. L. LOWE, COLUMBUS, OHIO.

The Evasion of Responsibility.

Text: Matthew 14. 15, 16—"The disciples said, Send them away; Jesus said, Give ye them to eat."

1. Those who have must share with those who have not. This is an obligation generally recognized. For example, Belgium and Armenia. It is essentially a Christian principle.

2. This obligation rests upon us in affairs of the spiritual as well as in the physical. The Christ who said "Give ye them to eat" also says "Go ye into all the world and preach."

3. The disciples sought to evade the responsibility of a hard task. "Send them away." Philip figured it would cost too much, and reported, "It can't be done." So do modern Philips. A world-war is on. We must drop missions. Send them away. But there His word stands: Give ye them to eat, war or no war, able or not able.

4. When, with humble faith, we begin to carry out his command, "Give ye them to eat," the word impossible drops out of our vocabulary. Philip left Christ out of account. The modern Philip forgets it's not what men can do, but what God and man can do working together. When man puts his best with God's best the mighty task of winning a world will be accomplished.

WAYSIDE SUNDAY-SCHOOLS IN KOREA.

Hundreds of Sunday-schools in Korea have started in the following manner:

A missionary, well supplied with brightly colored pictures or text cards, goes to some village and sits under some tree or by the side of the road. Very soon one child and another gathers in front of him to examine him and hear what he has to say. The missionary says a few words and perhaps sings a verse or two of "Jesus Loves Me" and gives each of the children a card and tells them to come again next Sunday and bring others. Next Sunday he comes to the same place and the children are there to meet him. A few will perhaps spell out with him a verse or a text. Some Sundays later the children will learn to look for his coming and the class will take on regular proportions, and quite a number will join shyly in the singing. It may be that a child or friendly neighbor will offer his house, yard, or room, and from that time more or less regular work may be begun. Some "schools" we have seen have met Sunday after Sunday through a long, bitter winter under a tree by the roadside, but the good done was not to be measured. Since these schools started, only a few years ago, thousands and thousands of children have been reached.

How would you like to buy all the hot water you use? This Chinese coolie looks as though he enjoyed it.

LIVINGSTONE

To lift the sombre fringes of the Night
To open lands long darkened to the Light,
To heal grim wounds, to give the blind new sight,
Right mightily wrought he.
Forth to the fight he fared,
High things and great he dared,
He thought of all men but himself,
Himself he never spared.
He greatly loved—
He greatly lived—
And died right mightily.

Like Him he served, he walked life's troublous ways,
With heart undaunted, and with calm, high face,
And gemmed each day with deeds of sweetest grace;
Full lovingly wrought he.
Forth to the fight he fared,
High things and great he dared,
In his Master's might, to spread the Light,
Right lovingly wrought he.
He greatly loved—
He greatly lived—
And died right mightily.

Like Him he served, he would not turn aside;
Nor home nor friends could his true heart divide;
He served his Master and naught else beside,
Right faithfully wrought he.
Forth to the fight he fared,
High things and great he dared,
In his Master's might to spread the Light,
Right faithfully wrought he.
He greatly loved—
He greatly lived—
And died right mightily.

He passed like light across the darkened land,
And dying left behind him this command,
"The door is open! So let it ever stand!"
Full mightily wrought he.
Forth to the fight he fared,
High things and great he dared,
In his Master's might to spread the Light,
Right mightily wrought he.
He greatly loved—
He greatly lived—
And died right mightily.

—John Oxenham.

EDITORIAL.

The St. Louis Convention.

(October 9-13.)

The St. Louis convention may be the best in the history of our organized work. We meet in a church, and not in a hall, and that is a distinct advantage. We meet in the midst of the greatest war of all time, and that will sober all minds.

Missionaries from many fields will rehearse what God has been doing with them. They will describe something of the conditions in which they live and labor. They will relate some of the difficulties encountered and some of the triumphs won. They will tell of souls called out of darkness into the marvelous light of the gospel, of the sick who have been healed, and of the children who have been taught. They will bring the audience face to face with God. Their recital of facts will quicken our zeal and strengthen our faith in the gospel as God's power to save every one that believes.

The executive officers of the Societies will report what individuals and churches and Sunday-schools and Endeavor Societies have done in the year to give the word of truth, the gospel of salvation, to the nations that know not God, and to the destitute regions of our own land, and what they have done for education and benevolence. They will show how many new workers have been employed and what new territory has been entered and occupied in the name of the Lord. The annual reports will present an accurate survey of the work of the year.

Some who have been at the front and have seen the desolation of peaceful and prosperous countries and the awful destruction of human life, will speak. They have seen children who have been orphaned and maimed, women who have been violated and impoverished, and they will give their impressions. Fathers and mothers whose sons are in the training camps or on the high seas or in France or Italy or Flanders or Egypt or Mesopotamia or Russia, risking and losing their lives in the struggle to preserve the faith and freedom of the world, will be among the auditors.

The speakers will call us to do larger things than we have yet done. They will show what the nations are doing, and doing cheerfully and joyfully, in the giving of life and money beyond all precedent, to win the war, and they will challenge the followers of Christ to do as well, that they make Christ's saving grace and power known in all creation under heaven.

The convention will be mightily helped if all who attend and all who do not attend will earnestly pray for God's blessing upon those who have anything to do or say, and upon the people in the pews.

Fighting on Two Fronts.

We Are All Drafted.

As patriots the nation has us under draft; as Christians Christ has us under draft. The day for choice as to whether we will actively serve the nation in this great crisis is past. If we are Americans we are automatically patriots because of the ideals and program of our great nation. When we accepted Christ we became Christians. That first step was voluntary choice. We are now world-Christians because Christ's ideals and program are to reach the last race and the last man. The call of our nation and the call of Christ are not separate; not even consecutive; they are parallel and identical. To wait until the war is over to properly support our workers at the missionary front would be like denying the boys in France guns and ammunition.

Doing the Job Right.

The favorite marching chant of our soldiers is "We've got four years to do this job." A leading writer says: "What has impressed me most in my tour of the American activities in France is the business-like relentlessness of the preparations—there is no 'home for Christmas' optimism about America's method of making war—she is investing billions of dollars in permanent improvements. The handsomeness of her spirit is illustrated by the fact that she has no understanding with the French for reimbursement." We must put the same unselfish determination into our missionary plans if we are to honorably win the severe contest. There was almost a grimness in the incisive words of Jesus when he said to his disciples, "We must work the works of him that sent me while it is day; the night cometh, when no man can work." There never was an hour in the history of the world when those words of the Master were more true than now. The world's greatest war in Europe is paralleled by the church's greatest opportunity in Asia and Africa. Let us do both jobs right.

Words Are Futile to Describe.

Before the war the Foreign mission fields presented unbounded opportunities. Now there has been added to the opportunity an unparalleled crisis.

Africa. Before the war there was a Mohammedan advance in Africa. Now the advance is a desperate menace. Turkey is humiliated. She has lost the sacred cities of Bagdad, Mecca, Medina, and Jerusalem. The call of the Turkish Caliph for a holy war against Britain only stirred the Mohammedans of India and Egypt to greater loyalty to the Allies. Islam's only hope now for a great religious and political kingdom is in Africa. A menacing tide of her missionaries is moving down from North Africa to conquer the pagan heart of that continent. Along the equator and valley of the Congo stretches a chain of Protestant mission stations from coast to coast. Our mission is the middle link in that chain. Down the Ubangi River from the north the vanguard of Islam is coming to strike at Bolenge and the great middle Congo. Our missionaries call loudly for reinforcements and equipment. Shall they call in vain or will we answer them as we did the call of our hard-pressed Allies at the Marne?

Philippines. Before the war the opportunities of our missionaries were unique. A new island nation struggling toward the light. A people warmed by America's altruistic help-

fulness. Thousands of American schools, American courts of justice, American sanitation, American medical help, American ideals looking toward independence and democracy. Now Filipino regiments forming with our own in France, and a sobered island people are holding tight to the hand of strong, militant Uncle Sam. What boundless and immediate opportunities for Christian missions under the Stars and Stripes!

India. Before the war deep stirrings of heart, and all through the land a threatened turning from caste to Christian teaching. Now hundreds of thousands of India's best young men fighting shoulder to shoulder with the British and French in Mesopotamia, in Macedonia, in Palestine; every law of caste broken while the men drink from the same canteens with Christians and Westerners. Will we strengthen our lines in central India so that we may care for these new world-citizens when they bring back to India their new ideals and longings?

Tibet. Even remote Tibet feels the impact of this war and is awakening from her clay-god anæsthesia. The waves of the world-tide of human freedom are sending tiny ripples against even the monasteries of Lassa-Lassa, the hidden, forbidden capital of the hermit nation. Tibetans have urged Dr. Shelton to go on from Batang on a pilgrimage of healing to that great Buddhist stronghold. He has asked for two years' leave of absence to make the journey across those vast plains and mountains. Like a David Livingstone, he wishes to strike out into the heart of that untouched land. Will we back him up in this great adventure for Christ and strengthen Batang as he leaves? We cannot break faith with him or with our heroic dead who gave their lives for Tibet. Faithful to the memory of Susie Rijnhart and Zenas Loftis, let us go forward.

Japan. Before the war Japan was prospecting for a religion, and Christianity had a fair field. Now, whether we like it or no, she will dominate the East for the next fifty years. She is our ally to rehabilitate and save Russia. She is more than all other nations the guardian of China. What will that guardianship be? Will it be pagan or Christian? The missionaries, and none other, will settle this problem. Japan lies at our door, a field ready for the plowshare.

China. And how can we describe the situation in China? Before the war, wide open, discouraged with her own philosophy and religion, adopting democracy, taking on our school system, receiving our medical science, listening eagerly to our missionaries. Now, sending 200,000 of her artisan sons to France to do the hard, patient work behind the lines while the British, French, and American soldier fights to make the world safe for democracy. Will we have sufficient workers in China to interpret the new spirit of these patriots in terms of Christianity when they return?

On All Fronts.

The Foreign Society is on all these great missionary fronts. Providentially, we have been given strategic positions in Africa, Philippines, Tibet, India, China, and Japan. We are at the heart of things in all these lands. Our missionaries are alert to the situation, unmindful of the sacrifice, and eager for advance. They need reinforcements as vitally as did the British and French at Amiens and Montdidier, and we are under as great obligations to send them.

Strong Argument for Foreign Missions.

Narayan Sheshadri was a high-caste Brahmin, and became a Christian and afterward a Christian minister. H. Clay Trumbull tells an interesting story of this distinguished gentleman. It was at a meeting held in the Presbyterian Church, West Philadelphia. There was a fine Christian audience assembled in the church to give the distinguished Brahmin a greeting on a weekday afternoon. He was introduced as evidence of the value of Christian missions that ought to be sufficient to satisfy any doubter who might raise a question on the subject. Narayan Sheshadri, in his imposing presence and dress, stepped forward and, perhaps touched in his pride as a lordly Brahmin by the reference to his rescue and uplifting, said, as he looked down into the bright faces upturned to his: "My friends, if I ever had any doubt as to the value of Christian missions, that doubt would be removed as I stand here and look into your bright, intelligent faces and consider the facts in the case. When my ancestors were among the lordliest persons on earth, considering themselves, and being considered by others, as one with the gods, worthy of divine honors, your ancestors were among the most degraded of human beings, looked down on and despised by those of my race. Yet by Christian missionaries your fathers were sought out and won to Christ, and in consequence you now sit here, clothed and in your right mind, as a living proof of the value of Christian missions, concerning the interests of which we are to consult together this afternoon."

Trying to Save Oneself Alone.

A Russian legend runs thus: There was an old woman who suffered tortures in hell for many years. One day she saw far away in the distance an angel taking his flight through the blue skies, and with the whole strength of her voice she called to him. The angel stopped and, going to her, asked her what she wanted. "When you reach the throne of God," she said, "tell him that a miserable creature has suffered more than she can bear, and that she asks to be delivered from these tortures." The angel promised to do so, and flew away. When he had transmitted the message, God said, "Ask her if she has done any good to anyone in her life." The old woman strained her memory in search of a good action in her sinful past, and all at once, "I've got one!" she joyfully exclaimed. "One day I gave a carrot to a hungry beggar." The angel reported her answer. "Take a carrot," said God, "and stretch it out to her. Let her grasp it, and if the plant is strong enough to draw her out from hell, she shall be saved." This the angel did. The poor woman clung to the carrot. The angel began to pull, and lo! she began to rise. But when her body was half way out of the flames she felt a weight at her feet. Another sinner was clinging to her. She kicked, but it did not help. The sinner would not let go his hold and the angel, continuing to pull, was lifting them both. But, lo! another sinner clung to them, and a third, and more, and always more; a chain of miserable creatures hung at the old woman's feet. The angel never ceased pulling. It did not seem any heavier than the small

carrot would support, and they were all lifted into the air. But suddenly the old woman took fright. Too many people were availing themselves of her last chance of salvation, and kicking and pushing those who were clinging to her, she exclaimed, "Leave me alone; hands off; the carrot is mine." No sooner had she pronounced the word "mine" than the tiny stem broke, and they all fell back into hell, and forever.

The one who thinks solely or mainly of "me" and "mine" is on the wrong road and will never reach the goal. Early in the ministry of John Wesley an old man said to him, "Young man, you can never save yourself alone." And from that moment John Wesley did not attempt that impossible task. On the contrary, he adopted the motto of Augustine, "The world is my parish." A great reformer was asked if he was not in danger of losing his own soul in his intense devotion to the reform he was championing. He replied that he almost forgot he had a soul. When one is doing his utmost to help Christ seek and save the lost, he can safely leave his soul in God's care and keeping. Our Lord is called the Savior of the world, and every follower of Christ must in his sphere and to the extent of his ability be a savior of mankind. Whittier never spoke truer words than these:

"Save thou a soul, and thou shalt save
thine own;
That soul is lost that's saved alone."

How the Emergency Drive Helps the Foreign Society.

The gifts coming from the Emergency Drive of the Men and Millions Movement have been to the Foreign Society what the American reserves were to General Foch in the crisis on the Marne. These gifts have turned the tide and instead of retreat the Society is able to plan for advance. Already this Society has received $46,800 from the drive, and there will be another substantial payment soon. The following are some of the things made possible by these extra war-time gifts which the people have so generously supplied:

First. One of the most encouraging things accomplished is the heartening of the missionaries at the front. Just as American reinforcements strengthened tremendously the morale of our allies in France, so the news of the emergency gifts has encouraged the workers in Asia, Africa, and the Philippines. As never before, they are feeling that the members of our churches at home have not forgotten them in their difficult situation. It has drawn the workers abroad and the supporting forces at home closer together.

Second. One of the immediate results made possible is the strengthening of our medical work in all the fields. Medicines and equipment had so advanced that a number of hospitals were closed and all had suffered terribly. The drive made it possible to cable Dr. Shelton in distant Tibet that his greatly needed supplies were available and he could heal the people for whom that first lone hospital had been erected. Money from the drive is also available for that long, dangerous journey he is planning to take to Lassa, the hidden capital of that heretofore forbidden country. Already the Tibetans themselves have urged him to plant the gospel and Christian healing in that far-away city. The money is ready for his supplies and

medicines when he can make the journey. Dr. Pickett has returned to the Philippines with salvarsan and the other medicines necessary for his suffering work at Laoag. Instead of being obliged to turn the poor people afflicted with the terrible tropical yaws away, he can heal them.

Already plans are being perfected to properly equip with instruments and medicines every hospital in Africa. Dr. Frymire, who is home on furlough, expects to take these supplies back with him the first of the year. The hospital at Chuchow, China, will be opened and the others in that field strengthened. Dr. Mary McGavran is on her way to India now and will reopen the closed hospital at Damoh, where she has healed so many thousands.

Third. The Girls' School of Domestic Science, in Tokyo, Japan, temporarily closed because of lack of funds, will be opened again. Miss Edith Parker, who broke nervously because of the strain when that work was curtailed, is home now recovering. We trust she will be able to return before many months. Miss Jewell Palmer, of Missouri, will soon sail to help in the school when it is opened.

Fourth. On the strength of the drive the Society has increased the salaries of all the missionaries on the fields $100 a family, to help meet the dire need which the soaring prices in mission lands has created. No one will ever know how desperate the situation has been with the workers at the fronts. The missionaries are not the complaining kind.

Fifth. The money from the drive has helped the Society to meet the great demands of increased exchange on silver in China and Tibet. This item alone has been over $30,000. It would have been impossible to pay this had it not been for the generous response of the people.

Sixth. Last, but not least by any means, the money from the drive has so relieved the situation that it is hoped to reduce the deficit of the Society materially, if not entirely, by the time the books close, September 30. If this can be done in the midst of this war-year, it will give more encouragement to the workers and friends than anything which might happen.

The Emergency Drive has been a great blessing. We went out in the campaign setting forth certain definite, critical needs before the people. The response was instant and many of these needs have been met. All around the world thanksgiving is ascending because of the war-time response of our people.

The River Road, Harda, India.

Historical Introduction

To the Proposed Constitution and By-Laws of the United Missionary Society of Disciples of Christ.

The first missionary society among the Disciples of Christ took the world as its field. The name proposed by the Committee on Constitution was the "Christian Home and Foreign Missionary Society." The name adopted was the "American Christian Missionary Society." Though the name was changed, the purpose remained the same. The object of the Society was to promote the preaching of the gospel in destitute places in this and other lands.

Under the auspices of the American Society the gospel was preached in Jerusalem, Liberia, Jamaica; in Philadelphia, Buffalo, Chicago, and many other destitute places in the United States and Canada. The work abroad was interrupted by the financial disturbances growing out of the Civil War, and by other causes; the work at home was continued without interruption. At the Silver Jubilee of the Society the historian of the occasion said that in "the wide foreign fields destitute of the gospel we do not have a single herald of the Cross." Jerusalem and Jamaica were abandoned; Liberia was forgotten.

The explanation of the discontinuance of the work abroad was stated over and over again—"an empty treasury." The officers of the Society were in fullest sympathy with Foreign Missions. Year after year resolutions calling for a renewal of that work were adopted. The Board was instructed to begin one or more Foreign Missions. With an empty treasury the Board was helpless.

In the convention of 1872 it was stated that the Jamaica Mission had been almost abandoned for two years for want of means to maintain it. The Annual Report suggested that the mission be committed to a new and untried agency—"the sisters of some of our States." The following resolution was adopted: "That the Jamaica Mission be revived, and that we recommend the Board to commit the financial interests of the mission to our sisterhood in Indiana, under the direction of the State Board, in co-operation with the General Board." The suggestion of the Annual Report was the germ out of which the Christian Woman's Board of Missions grew.

The Foreign Society was organized because the American Society was not prepared to engage in any work in the regions beyond. The convention of 1872 said that we owe it as a duty to God and to our race to renew the work of Foreign Missions as soon as practicable, and to the extent practicable. The leading spirits in the American Society were entirely willing and even anxious that a new Society should be organized, and afforded the friends of that cause every facility and encouragement in their power. In 1875 a committee was appointed to see what could be done in the way of forming a Foreign Missionary Society that would in no sense be in the way of the General Convention, but rather supplement its work. The General Convention promised part of its time to the Foreign Society to present its work and to make its appeal. It was agreed that both should meet at the same place, that their reports should be published together, and in all other cases they should co-operate in the most friendly manner.

The convention of 1876, at Rich-

mond, Va., unanimously adopted two resolutions, which are as follows:

(1) "That we welcome as co-workers in the cause of Missions the 'Foreign Christian Missionary Society' and Christian Woman's Board of Missions,' both of which propose to occupy the foreign field, and bid them Godspeed, rejoicing with them in the work already accomplished, and believing that under God there is a brighter future before them."

(2) "That we most cordially invite these organizations to a close alliance with the General Christian Missionary Convention (American Society) in every practicable way; and still *we look forward hopefully to the time when such general co-operation of the churches shall be secured as may enable us to resolve all these organizations into one, efficient for domestic and foreign mission work.*"

These resolutions were drawn up by A. I. Hobbs, J. C. Goodrich, and James Challen.

For more than thirty years the three Societies conducted their work in peace and harmony. To be sure, in places and at times some friction developed. The friends of one interest thought the other interests were getting more than their share. Complaints of competition and too many appeals were heard. There was a growing conviction that if the Societies could be unified the work could be prosecuted more effectively. Because of these complaints, in 1906, a committee known as the Calendar Committee was appointed. The duty of that committee was to consider all our organized interests and to report a new and better scheme of offerings. That committee, not being able to reach any satisfactory decision, was superseded by a Committee on Unification. This committee was to take into serious consideration the reconstruction of our organized missionary and philanthropic work, with a view to the possibility and advisability of unifying all the work under one or two Boards with central headquarters.

The Committee on Unification worked at the problem for five years. The General Convention of the Churches of Christ was devised as a method for effecting what the committee had in mind. In the preamble to the constitution that was adopted at Louisville it is said that there is a widespread feeling among the Disciples of Christ that they need a closer unification of their various missionary, educational, and benevolent organizations. In the second article it is said that one object of this convention shall be to promote unity, economy, and efficiency among all the philanthropic agencies of the churches of Christ. The constitution adopted at Kansas City speaks to the same effect. One of the objects of the convention was declared to be to promote co-operation, economy, and efficiency among the various general agencies of the brotherhood. The resolutions adopted under this constitution refer to the fact that the Christian Woman's Board of Missions, the Foreign Christian Missionary Society, and the American Christian Missionary Society have been successfully co-operating in carrying on their work in some fields, and have been considering the closer unification of all their work, not only in the field, but in the administration at home, and especially commend them in their plan to have equal representation of both men and women in the management of missionary matters, thus becoming the pioneers in the full and complete unification of men's and women's work. They further say:

"Believing that this plan will

not only hearten our missionaries upon the field, but will thrill our churches in the homeland with greater zeal for the cause of our Lord, therefore we recommend that it be continued until, as soon as practicable, there shall be complete unification of our missionary interests, to the intent that we may secure the largest results possible for the kingdom of God, and that we may exemplify before the world that unity which we plead and for which our Master prayed."

The Christian Woman's Board of Missions and the American Christian Missionary Society have long been assisting the work in more than thirty States. In India the Christian Woman's Board of Missions and the Foreign Christian Missionary Society have been in close co-operation from the beginning. In recent years there has been one Advisory Committee on the field, one Treasurer, and one Annual Convention. Both organizations are working together in China and on the Congo. Both assist in the selection of the missionaries and in their support. It should be stated that the pressure from the fields for a united Society was even stronger than the demand at home. The missionaries believed that the best interests of the work required one mission in each field, and not two, and the one mission supported by the united prayers and gifts of the churches at home.

At the Kansas City convention, the largest gathering of Disciples of Christ ever found under one roof in all our history, the proposal to unite the three larger missionary Societies into one was presented for approval. The proposal was presented six different times and voted on six different times: three times in the Board meetings and three times in the conventions. Each vote was unanimous and enthusiastic. The written report was supplemented by oral statements showing that the union contemplated was a complete union, and that the united staff would work together under the same roof.

The authors of the report said: "We propose that the joint committee, following the leadings of the Spirit and the lessons of experience, submit plans to their respective Boards and their constituencies in annual convention, which shall look toward the complete unification of our Home and Foreign Missionary work. In harmony with the present-day trend of thought and action, and in view of the success that has attended the labors of our women, both in missionary administration and in service, we would suggest that whatever unified organization may in the future result, it include equal representation of men and women."

The report of the committee states that such unification of our Home and Foreign Missionary work, if accomplished, will thrill our churches, bring new life to our missionaries, reduce the number of our problems at home and abroad, increase our receipts, and add to our efficiency.

One Society carrying on all our missionary work was the ideal from the beginning. The proposed United Society is simply the realization of the ideal of the fathers and their successors; it is not a new thing under the sun.

Since the Kansas City convention, one year ago, the question of merging the National Benevolent Association and the Board of Ministerial Relief in the proposed United Society has been under consideration, and will be submitted to the St. Louis convention for action.

The men and women who worked out the proposed Constitution and By-Laws are these: F. W. Burnham, G. K. Lewis, G. W. Muckley, R. M.

Hopkins, R. H. Miller; Mrs. Anna R. Atwater, Mrs. Effie L. Cunningham, Mrs. Josephine M. Stearns, Miss Daisy June Trout, Mrs. Ellie K. Payne; A. McLean, S. J. Corey, Bert Wilson, A. E. Cory, R. A. Doan, J. H. Mohorter, Lee H. Grant, I. R. Kelso, W. R. Warren.

UNITED MISSIONARY SOCIETY OF DISCIPLES OF CHRIST.

CONSTITUTION.

ARTICLE I.
NAME.

The name of this organization shall be the United Missionary Society of Disciples of Christ.

ARTICLE II.
ORIGIN.

This Society is the resultant of the union of the following organizations: American Christian Missionary Society, Christian Woman's Board of Missions, Foreign Christian Missionary Society, Board of Church Extension, National Benevolent Association, and Board of Ministerial Relief; it continues their work and assumes all their obligations.

ARTICLE III.
OBJECT.

The object of this Society shall be to preach the gospel at home and abroad; to maintain missionaries, preachers, and teachers in America and other lands; to establish and conduct schools, orphanages, hospitals, and homes; to pension and support aged and disabled ministers and missionaries and their dependent families; to assist in the erection of churches and other buildings for religious purposes; to disseminate missionary information and to encourage missionary and benevolent spirit and effort in the churches; and to engage in any form of Christian service that will help to bring in the kingdom of God in which His will shall be done, as in Heaven, so on earth.

ARTICLE IV.
MEETINGS.

The Annual Convention of this Society shall constitute such meetings of the International Convention of Disciples of Christ as are necessary to present the work of the Society and transact its business. In case of need, meetings of this Society may be called by its executive committee.

ARTICLE V.
MEMBERSHIP.

The membership of this Society shall be composed of all members for the time being of the International Convention of Disciples of Christ and all other members of the churches of Christ who are committed to the purposes of the Society and who support its work. The Life Directors and Life members of the Societies forming the union shall be Life Directors and Life Members of this Society. Any follower of Christ may become a Life Patron by the payment of $1,000, which may be paid in five annual installments; a Life Director by the payment of $500, which may be paid in five annual installments; a Life Member by the payment of $100, which may be paid in five annual installments; an Annual Member by the payment of $25.

ARTICLE VI.
MANAGEMENT.

The work of this Society shall be directed by a Board of Managers and an Executive Committee. The Board of Managers shall consist of two persons from each State or province of the United States and Canada, two from each group of States or parts of States or provinces organized into one Missionary Society, two from each additional co-operating country, and two from each mission field abroad. The Executive Committee shall consist of sixteen members, who shall live within easy reach of Headquarters.

ARTICLE VII.
ELECTION.

The members of the Board of Managers shall be nominated at their respective State regional, provincial, and mission-field conventions, a man and a woman being nominated in each instance, and elected by the Society in Convention assembled. The Executive Committee shall be nominated by the Board of Managers at its annual meeting; but other nominations may be made from the floor of the Convention. The Executive Committee shall be elected by the Society in Convention assembled, and shall hold office for one year, or until their successors are elected. No salaried officers of this Society or of any State, provincial, or regional Missionary Society shall be a member of the Executive Committee or of the Board of Managers.

ARTICLE VIII.
OFFICERS.

The officers of the Society shall be a President, First and Second Vice-Presidents, Secretaries, Treasurer, and Recorder. The officers shall be nominated by the Board of

Managers; but other nominations may be made from the floor of the Convention. The officers shall be elected by the Society in Convention assembled, and shall hold office for one year or until their successors are elected.

Article IX.
representation.

There shall be an equal number of men and women on the Board of Managers and on the Executive Committee. Men and women are eligible to any office of the Society, and all offices so far as possible shall be equally distributed between men and women.

Article X.
amendment.

This Constitution may be amended at any regular meeting of the Society by a vote of two-thirds of the members present; provided such amendment shall have first been recommended by the Board of Managers or shall have been presented in writing at a preceding annual meeting.

BY-LAWS.

I. Board of Managers.

The Board of Managers shall have power to appoint its own meetings; elect its own chairman and clerk; fill vacancies in its own membership; enact its own by-laws and rules of order; provided, always, that they are not inconsistent with the Constitution and By-laws of this Society. The Board of Managers shall meet annually at the Headquarters of the Society, or at such other place as may be decided upon at a previous meeting. It shall be the duty of the Board of Managers to nominate the Executive Committee and the officers of the Society; to consider all questions of policy and methods and all plans of future work; to review the work of the year, and to present to the Society and to the International Convention of Disciples of Christ a report of the same. The action of the Board of Managers is subject to revision by the Society in Convention assembled.

II. Executive Committee.

The Executive Committee shall meet once a month at least, and oftener if necessary, and shall consider and act upon all matters presented to it by the officers of the Society. It shall establish such agencies as the interest of the work may require; appoint agents, fix their compensation, and direct their labors; it shall make all appropriations out of the treasury, and shall determine the salaries of the officers. However, any measure which would change radically the business method or policy of the Society shall be presented to the Board of Managers. It shall have power to fill all vacancies in its own number and all vacancies in the staff of officers. A majority shall be competent to transact business. The action of the Executive Committee is subject to revision by the Board of Managers.

III. Duties of Officers.

President.—The President shall preside at the Annual Convention and at all meetings of the Executive Committee, sign the minutes of each Executive Committee meeting, and perform such other duties as usually pertain to the office of president. In the absence of the president, one of the vice-presidents shall act. In the absence of both vice-presidents, a member elected by the Committee shall preside. The president shall give full time to the Society, and shall be, *ex officio*, a member of all committees.

Vice-Presidents.—Either vice-president, acting in the absence or disability of the president, shall have full power to exercise all functions pertaining to the office of president.

Secretaries.—The secretaries shall, under the direction of the Executive Committee, carry on all the work of the Society not otherwise provided for; and perform such other duties as may be assigned to them by the Board of Managers and the Executive Committee.

Treasurer.—The treasurer shall receive all moneys belonging to the Society, and shall receipt for the same. The treasurer shall keep an accurate account of receipts and disbursements, and all other financial transactions connected with the Treasury of the Society. The accounts of the treasurer shall be examined by auditors selected by the Executive Committee. The treasurer shall report the state of funds, and whenever called upon shall exhibit the books, vouchers, and securities to the members of the Finance Committee and auditors, and shall report regularly to the Executive Committee the state of the Treasury. The treasurer shall honor all orders of the Executive Committee upon the Treasury. The treasurer shall pay outgoing and miscellaneous expenses, within the appropriations. The treasurer shall keep all uninvested moneys of the Society in deposit in such bank or banks as shall be approved by the Committee on Finance, and in the name of the United Missionary Society of Disciples of Christ, and subject to the order of the treasurer. The treasurer shall have the custody of all securities and property belonging to the Society; shall have authority to sell stocks, bonds, and other securities belonging to the Society, and shall make

such investments as may be approved by the Committee on Finance, or a majority thereof. The treasurer shall conduct all such correspondence as properly belongs to the treasurer's department.

All annuity moneys shall be invested in interest-bearing securities until the death of the annuitant or annuitants.

The treasurer shall give bond in a responsible Fidelity Company in such amount as the Executive Committee may deem necessary. The premium on said bond is to be paid by the Society.

Recorder.—The recorder shall keep complete and accurate minutes of the meetings of the Executive Committee, shall enter the same in a book provided for that purpose, and when possible shall present the minutes for the approval of the Executive Committee before adjournment of each meeting. The recorder shall inform the treasurer of all appropriations authorized.

IV. Departments and Committees.

The work of the Society shall be conducted under three divisions, with departments as follows:

1. Division of Home Base.

(a) Department of the Treasury.
(b) Department of Promotion.
(c) Department of Missionary Education.
(d) Department of Women's Work.
(e) Department of Candidates; College of Missions.
(f) Department of Literature and Publication.

2. Division of Administration for Home Missions.

(a) Department of Evangelization (church maintenance, immigrant, social service, rural church, Negro work).
(b) Department of Mission Schools.
(c) Department of Church Erection.
(d) Department of Sunday Schools and Christian Endeavor.
(e) Department of Benevolences.
(f) Department of Ministerial Pensions and Relief.

3. Division of Administration for Foreign Missions.

(a) Department of Latin America and Jamaica.
(b) Department of Europe and Africa.
(c) Department of Orient (India, Japan, China, Tibet, Philippines).

These divisions and departments shall be intimately connected with each other, and the work of each department or sub-department shall be directed by a committee appointed by the Executive Committee, composed of members from the division of home base, the divisions of administration of home missions, and foreign missions, with co-opted members in addition to those from the officers of the Society, when deemed necessary. In addition to the Departmental Committees, there shall be the following standing committees:

Committee on Estimates.—This committee shall be composed of two members from the Division of Home Base, two members from each Division of Administration of Home Missions and Foreign Missions, and two co-opted members.

Committee on Finance.—The members of this committee shall be chosen by the Executive Committee.

Committee on Time and Place.—This committee shall be chosen by the Executive Committee, and shall act in conjunction with a similar committee of the International Convention of Disciples of Christ.

Departments and Committees may be added or changed by the Executive Committee as the interests of the work may require.

V. Officers' Council.

The officers of the Society shall form a Council for the direction of the work between Executive Committee meetings. This Council shall appoint its own officers, and shall meet weekly or oftener, as the work may necessitate.

VI. Woman's Work.

1. The State, provincial, regional, county, and district organizations of women shall continue to function as they did under the Christian Woman's Board of Missions, but by virtue of their being constituent parts of the International Christian Woman's Board of Missions, they become part of this Society, and shall exist for the purpose of enlarging all the interests of the same, upon adoption of the Constitution prepared for such constituent organizations by the United Missionary Society of Disciples of Christ, their Constitutions being so amended or remade as to be in harmony with that of the United Missionary Society of Disciples of Christ. These organizations may at any time unite with the other State, provincial, regional, county, or district organizations of their respective State, province, region, county, or district, provided such are affiliated with this Society and desire to organize with an equal representation of men and women in official representative and executive capacity.

2. The local Women's Missionary Society, Young Woman's Missionary Circles, and missionary organizations of boys and girls shall be auxiliary to this Society. The organ-

izations representing the co-ordinated work of women in local congregations shall also be auxiliary to this Society by adopting the constitution provided for such organization by the United Missionary Society of Disciples of Christ. Every such Society auxiliary to this Society shall act under the direction of the Executive Committee of this Society, and said Executive Committee shall provide that such Societies be developed and multiplied. For stimulating such organizations aims shall be encouraged in membership, gifts, mission study, etc.

VII. Admission of Other Societies.

If any State, provincial, regional, district, or other missionary or benevolent Society shall wish to merge into the United Missionary Society of Disciples of Christ, the Executive Committee shall have authority to make the necessary arrangements, the merger and the action of the Executive Committee being subject to approval by the Board of Managers and the Society.

VIII. Amendment.

An amendment to these By-laws may be made at any regular meeting of the Society, provided the amendment has been considered previously by the Executive Committee and the Board of Managers.

The Foreign Consul in Nanking gives a dinner. These are the guests with Vice-President Feng Gwah Chang in the center.

CONTRIBUTED ARTICLES.

A Tramp Near Nanking.

GUY W. SARVIS.

A Primitive Coal Mine

The cessation of regular work incident to this outbreak of the plague gave a number of us an opportunity to visit a coal mine about ten miles from the city where coal is being extracted under the most primitive conditions. The shaft is 400 feet deep and is dug at an angle of perhaps 45 degrees. The shaft itself is perhaps three or three and one-half feet in diameter, and the walls are supported by rough timbers with grass and rushes overhead to prevent gravel from falling down. The coal is gotten to the surface by means of baskets containing something like 100 pounds each, pushed along on the narrow ladder, not more than six inches wide inside, which is laid along the center of the shaft. One man has to climb 400 feet every time 100 pounds of coal is raised to the surface. There is water in the mine, and the only method used for pumping it out is to arrange a series of hollow bamboos, each perhaps twenty feet long, having a piston in the upper end, which works on the same principle as an ordinary pump, and having the lower end in a small reservoir or tub into which the section below empties. Something like thirty men are therefore seated in the shaft working these primitive pumps all day. The coal is very soft, but free from shale, and in a vein more than ten feet thick. The only way to get up or down in the mine is by means of these narrow ladders. The passages are dimly lighted by means of suspended dishes of oil with wicks hanging over the edges. Once the coal is on the surface, the only means of conveying it to the market is by the use of donkeys carrying a basket on each side. One man may take care of a train of eight or ten donkeys. The whole process is typical of industry in China—lack of capital, cheapness of labor, absence of transportation facilities. One other feature is also characteristic. A good road had been built for a quarter of a mile—and ended, doubtless when the money was exhausted. China is full of half-finished enterprises, most of which have failed because of lack of capital, and also because the capital furnished has been absorbed by officials and others without an industrial conscience. That is, the Chinese have not yet learned to conduct large-scale business.

Lime Kilns Fed With Grass

From the coal mine we walked on to the limekilns, which are rather numerous in this region. As we walked along, we noted numerous women and children, as well as some men, all over the rocky sides of the hills. These hills were almost bare of grass, as they had been stripped for fuel in the fall, as the custom is in China, and we wondered what these people could be doing. We finally concluded that they were digging roots for fuel. When we came to a kiln in operation we discovered why these hills are so exceptionally

bare. The huge furnaces used in burning the limestone are fed with dry grass and twigs cut from the hillsides. If there were any reasonable attention to afforestation, these hills would be covered with trees, but the only place where a tree has a chance to grow is where there is a grave or a temple. The burnt lime, like the coal, is carried into Nanking on the backs of donkeys, a donkey making one trip a day. As a result, although human labor is cheap almost beyond belief, many products in China are more expensive than in America, and this is particularly true of all transportation except that by railways and steamboats.

Baby Not Wanted

On the road home we came across a natural result of the hand-to-mouth existence of the people. In a deserted stone-quarry in a lonely place we came across a bundle of matting tied to three sticks which had originally stood up in the form of a tripod. Within the matting was the body of a baby, "not wanted." Even though the parents thus deserted the tiny life, they had cared enough to tie it up to keep it from the dogs. Their hearts are not different from ours, but their lives are so cramped by poverty and their minds so warped by evil custom that such a thing is possible—and we of civilized America must not boast too much. One of the party remarked that the lives of many of these workers, who begin their tasks at daylight and cease only at dark, who take their rest on the ground in the fields, or on a hard board, who never know what it is to be clean or to have an idea enter their heads by means of the printed page, are but little different from the lives of the donkeys who are blindfolded and condemned to walk in the same circle from morning to night turning the mill that grinds the wheat of its master.

Neglected Wealth

Still another evidence of wealth and lack of ability to use it was found in a deserted copper mine, which we also visited on the way home. It had been worked for some time and then left on account of lack of capital. These same hills have large supplies of iron, and some day all this mineral wealth will be developed, and Nanking will have an industrial life of a type vastly different from the present—and let us hope (although we cannot but fear that our hope will not be realized for years to come) that this new industrialism may bring more of justice and less of grinding toil and poverty than it has brought in Japan and in our own land.

Slow China

A day of "impressions" of China was fittingly closed by the homeward walk along a road consisting of hard granite rocks about a foot in width, in which grooves two and three inches deep had been worn by the thousands of wheel-barrows which had borne their burdens to and fro for hundreds of years. We passed an idol procession with its gaudy banners and noisy drums. We also passed a large tract covered with newly planted trees set out by the Agricultural Association started by Professor Bailie, of the University of Nanking. Truly, there is something wonderfully solid and permanent about China—but this very solidity makes progress *very* slow. But progress is *coming* nevertheless—as the trees and many other things along the way showed. The need is for *character* and *vision*. Without these things on the part of governors and governed, there will be inertia and mutual distrust. It is the great opportunity of the missionaries to be the leaders in bringing these things to China.

A Hopeful Sign.

There are indications that men are beginning to think in terms of the whole race. For instance, the announcement at base camps in the British Expeditionary Forces, where there are huge aggregations of men, that a missionary subject will be presented insures packed audiences of men who listen breathlessly to the last word. This is the record of a common experience, and not a snap judgment from exceptional occasions. As a matter of fact, one explanation of missionary apathy in the past is that men have not been educated in the school of necessity to think in terms of the race. Our American custom has been too much to think sectionally for three years: nationally for one, and internationally only when compelled to do so. For the first time in history entire nations are beginning to think internationally. We have a great distance to travel yet before this becomes a universal and controlling habit of mind, but it has gone far enough to preclude the possibility of any democratic country from sinking back into habits of insularity.

America is beginning to think and act internationally. She can no more cease from progressing in this direction than she can revert to colonial life. Our principles of government are so deeply set that our State Department is bound to be affected tremendously in all future handling of foreign affairs by a nation which in a first-hand way is rapidly becoming interested in and acquainted with international affairs. The Society of Nations will be an impregnable guardian of peace only when or if the conduct of foreign affairs is as much and as intelligently democratized as the domestic apartments of government. The purity and truthfulness of the daily press are in this connection of more vital importance than its freedom.—*Bishop C. H. Brent.*

The Principles of Christ.

J. H. JOWETT, D.D.

We begin to operate with vital forces when we cross the border into the land of sacrifice. So long as we remain among the superfluities we are in the shadowy realm of existence, and we have not yet begun to live. Christ does not begin his reckoning, we do not come within the range of the heavenly standards, until all superfluities have been peeled and stripped away. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves, and are alive. "He that spared not his own Son;" the one he could not spare gave himself with the gift, and in the wealth of the sacrifice our redemption was born.

Here is a man who can spare a guinea for the foreign field. He has no hesitation about the offering. Nay, he can even relegate the matter to a clerk, and on the recurring days the amount is paid with the regularity of the sunrise. It occasions him little or no thought. He is dealing with superfluities, with the mere selvage of the web, and the forceful riches of life remain untouched. But he has one child, the pride of his heart, the hope of his life. And one day a strange fire is kindled in the lad's heart and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign field, "Father, I want to be a missionary!" And the

light fades out of the father's sky and the hopes of a life tumble down like temples built in dreams! "I want to go away!" "Take now thy son, thine only son, whom thou lovest . . . and offer him for a burnt-offering upon one of the mountains which I will tell thee of." That is the experience which shatters. That is where existence ripens into life. The guinea was given, and nothing with it. The lad was given, and a life went with him, and there were blood-marks all the way. It is the things we can't spare which make our offerings alive.

You hear a call to service. An appeal is made for workers among the children of disadvantage and want. You say you have no time to spare. Perhaps if you had much time to spare the Master could not use it. I mean that if you had superfluities you might treat them as superfluities, and they would be impotent for service. "I can easily spare half an hour! I shall be delighted to offer that!" No; it's the half hour we can't easily spare for which our Master is hungry. You say you have been "teaching all the week," and it would be "hard lines" to teach again on Sunday! And just because it would be "hard lines," and just because it would cost you something, and just because the offering would be blood-money, it would tell tremendously in the treasury of the Lord. It is when you get home from your work at night, and there's a cheery fire in the grate, and the promise of slippered ease, and inviting music at hand, or an alluring book is at your elbow, and you feel the grip and fascination of it all; and then you hear the cry of human need, like a moaning wind down a dreary street, and you rise, tired though you are with honest work, and you put on your coat again, and you go out into the cheerless night, and to a still more cheerless slum, to take Christ and cheer to the victim of night—it is then you begin to live and to raise others from the dead. It is the hour cut out of the vital day, it is that piece of time cut right out of your warm, sweet homelife and given to the poor that will be the season of miracles; for "if a grain of wheat fall into the earth and die, it bringeth forth much fruit." You can spare

During the recent drought in China water carts by the hundreds came to this large well in North Nanking.

half a crown! It is the half-crown you can't spare which bears the hall-mark of Calvary and is the minister of redemptive life. It is when our giving, whether of money or strength or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Savior Jesus Christ.

And now I may more clearly enunciate the first principle, viz.: that it is sacrifice that changes living into life, and say that

It Is Sacrifice That Makes All Deeds Effective.

There is money and money. We are told that "a pound's a pound, whoever gives it," whether Dives, who is burdened with abundance, or a widow, who is surrendering her all. "A pound's a pound, whoever gives it!" I have come to regard such speech as the most perilous and deadly nonsense. A pound may be a pound, whoever gives it, if you are only going to build a stable; but a pound may greatly differ from another pound if you are going to build the city of God. In these realms material gifts become shrines, and they may be full or empty of mystic spiritual power. I have come to believe that, if a spiritual presence can tenant a material body, it is not incredible that a spiritual influence can accompany a material gift. In these realms the character of the giver determines the momentum of his gift. If there be sacrifice in the giver there will be spiritual power in the gift. I believe that all our offerings—of strength, or time, or money—have their virtue conditioned by the sacrifice which gave them birth. And, therefore, by this reasoning, the poor widow may give more than Dives; the lesser gift may be more effective than the greater. It may be as in "The Merchant of Venice"—the golden casket may only enclose a death's head, while the leaden casket may contain the mystic word which shall be creative of inconceivable blessedness and peace. And therefore do I say that every pound is not like every other pound, nor do similar words always carry the same force, nor do two half hours denote the same significance. "God is a God of knowledge, and by him actions are weighed;" and similar things carry different potentialities, for it is in proportion to sacrifice that our deeds become effective.

This Sacrificial Life Is Born, Not of Caprice, But of Abiding Principle.

The lack of principle makes any life a thing of tags and ends, of shreds and patches: it is consistent principle which makes life a vesture without seam. That is true of the entire circle of human relationships. No sovereign principle, no steady stream of service! And so it is in the more inward realms of offering and service in the kingdom of our Lord. If there be no abiding principle, life will be characterized by moral spasms, by feverish eruption, by arbitrariness and caprice: there will be no uniform glow, no consistent sacrifice. The abiding principle may be devotion to a sentiment, or devotion to an ideal, or devotion to a moral crusade, or devotion to a great and commanding personality. Everybody knows, for it is the sublime commonplace of Christian teaching, that in the realm of the Kingdom the abiding principle is love and devotion to the Lord Jesus Christ. It is in loyalty to him, in affection for him, that we find the source of Christian liberality and sacrifice. "We love, because he first loved us." When we begin to know him the river of sacrifice begins to flow; "that I may know him . . . *and*

the fellowship of his sufferings!" This is the assured and certain order. It is devotion to the Christ that opens out the central depths and channels of the life, and springs of vitality are unloosed in strong and ceaseless service. Such is the order proclaimed by Paul, and such the order proclaimed by Peter and John. "Partakers of the divine nature;" that is the beginning. "Partakers of the sufferings of Christ;" that is the sequence. "Partakers of the glory;" that is the inconceivable end.

Doing My Bit.

GEO. E. MILLER.

This is a favorite and meaningful phrase. It is the day when every one is expected to do his bit. If Christians through the ages had been as anxious to do their bit for their Captain, more trenches would have been taken by this time. I am trying to do my bit in Mungeli. The work continues to be a mingling of encouragements and discouragements. Baptisms are being made from time to time. One evening after Christian Endeavor meeting I baptized ten lepers. We hope some of them will be lines of influence reaching out to friends and relatives. Some lepers would rather keep their children with them, even though they should get leprosy. Some, however will make the sacrifice, and send their children to the clean wards arranged for them. We have a number of such children in homes, but the question is, Who will marry them? Christian parents do not like their children to marry anyone with history of leprosy in the family. We have such a case now. There is a good, educated girl in Bilaspur, daughter of one of our old evangelists, but the parents have leprosy, and even though they are in the Leper Asylum, and the girl is well, we are having difficulty in finding a husband for her. So, it can be seen that mission work is not a holiday song, but like war, is full of problems and situations to be met.

Mungeli and Bilaspur have been made glad recently by a generous gift from Mr. Foster, and we are trying to make the best possible use of that gift. At present Mr. Saum is engaged in putting up a building out in Set Ganga, a brand new out-station, and one of the things made possible by Mr. Foster's gift. We are going to locate Mr. Shah there, and are praying and planning for a great work. My bit in this station will be to open a dispensary some day, or at least to send medicines once every week or so. We can not do this at present, for medicines are scarce and dear. My hospital is as short of powders as were the Allies in the early part of the war.

I am not on the firing line just now, but am enjoying my vacation in the mountains. The hot season in India is my Marne, and I am glad when I can get up in this glorious mountain retreat. In a few weeks I hope to go down prepared for another advance. Even now I am not altogether idle, but am working out some Temperance Lessons in Hindi. We plan to run a brief Temperance Campaign of seven or eight weeks, beginning in July. The lessons will be on the human body, alcohol, tobacco, other pernicious drugs and a lesson on habit control. We are trusting that these lessons may do a great deal of good.

We are glad that even in these days of war and trying times we can go forward. Our Captain never sounds retreat, but always it is—"ADVANCE."

Mungeli.

What Asia Thinks of Missionaries.

In the January issue of the magazine *Asia,* Tyler Dennet writes a most timely article with the above caption. We wish it might be reproduced in full, but space permits only the following abbreviated quotations:

"'The missionaries are a bad lot.' One can hardly set foot on a trans-Pacific steamer without hearing this verdict. 'They come out here to live in luxury and to make money; they never make a sincere convert.' Such reports come in freely from the tourist, who rapidly gathers convictions from what he hears on the steamer and in the hotels, and also from highly respected people who have had long residence in the Orient.

"During the last few years I have spent nearly half my time, as tourist and writer, traveling about in 'foreign missionary countries' and on the steamers between them and home. These criticisms have always interested me. When I first heard them I had few positive convictions on the subject, but I have always attempted wherever possible to make a personal investigation of every charge. Furthermore, I have almost never failed, when talking with either a foreigner or a native, whatever our main topic of conversation may have been, to come around to this question: What do you think of the missionaries? What follows is not an apology; it is merely a record of these investigations.

"I have found that there are two ways for the tourist to see the Orient; one is to follow the trail of the good hotels, carry a few consular introductions, as many cards as possible to business men, and to supplement these with the eagerly proffered services of ricksha coolies, taxi drivers, and hotel guides. The other way is to go to the missionary for advice and information.

"Some years ago in Tokyo I met Carl Crow. I was about to take my first plunge into China, and was then carrying in my grip Crow's guidebook to the country. 'What suggestions have you for the trip?' I asked. 'How can I see China best?'

"'Go to the missionaries,' replied Crow. Then he modestly added that his guidebook was largely a compilation of information which he had collected from the missionaries. 'They are the only people,' he explained, 'who really know the country.'

"So much by way of explanation as to how I first came to seek out the missionary and know him. My motive was quite utilitarian. I came more and more to find that he was the most useful guide. In the back of my mind when I met him were the current criticisms. I have always found him willing to meet them frankly when they were stated. More recently I have lived in his home for days and weeks at a time in places where there were no hotel accommodations within hundreds of miles. I have been in intimate association with him and his family, and he has freely introduced me to his friends. Now as to the criticisms.

"Do they ever make sincere converts? The name 'rice Christians' has spread throughout Asia. It implies that the convert is held by the inducement of his daily rice and of other economic, social, and even political advantages. I have been told again and again very soberly and seriously by Europeans who have lived for ten, twenty, and thirty years in the Orient that missionaries never have made a sincere convert.

"One would indeed be very coura-

geous, as well as something else, to suggest in Japan to Professor Nitobe of the Imperial University, Senator Soroku Ebara of the House of Peers; Dr. Ukita, editor of the *Taiyo;* Takutaro Sakai of the Mitsui Bank; Mr. Kobayashi, the tooth-powder man; Mr. Ohara, the millionaire silk manufacturer of Kurashiki; Mr. Hatano of the Ayabe Silk Filatures; Madame Yajima and Miss Tsuda, both of whom were recently decorated by the emperor; Madame Hirooka, daughter of the Mitsui family and one of the richest women in Japan, that they were 'rice Christians.' Madame Hirooka told me that during the last three years she has, under the direction of the Union Evangelistic Campaign, stumped the empire from Hokkaido to Shimonoseki, speaking in practically ever large town in church, hall, or theater, wherever she could find shelter, for Christianity. Mr. Kobayashi, Mr. Ohara, and Mr. Hatano, and I might mention many other Christian manufacturers, are setting standards in industrial betterment and in welfare work for their employees far in advance of public sentiment, and equal in extent and thoroughness to the best there was of the kind in the United States not many years ago.

"There has never been a time since the Japanese Parliament was organized that there have not been more than a dozen Christians in the membership. The Japanese are as sensitive as Americans to detect insincerity among Christians. The very fact that these people whom I have mentioned are who they are and what they are, contributes an important answer to the question, What does Japan think of its Christians? The strength of Christianity in Japan is all the more remarkable when one remembers that there are still many people living who remember when this severe edict was in force: 'So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let them all know that the King of Spain himself, or the Christian God, or the Great God of All, if he violates this command, shall pay for it with his head.'

"As one passes over to China one encounters a similar list of imposing names. There are the Nieh Brothers, cotton manufacturers of Shanghai; Wong Kwong, president of the Yangtse Engineering Works at Hankow; many of the officers of the Hanyang Iron Works; Dr. P. W. Kuo, dean of the Government Normal College at Nanking; Dr. W. W. Yen, recently minister to Germany, and his brother, who is building the government railway from Hankow to Canton; C. T. Wang, until the recent revolution left him without office vice-president of the Senate; C. C. Wang, who has served as auditor-general for the Ministry of Posts and Communications; and Yung Tao, the millionaire philanthropist of Peking. I selected these names from a much longer list of representative Chinese Christians who talked freely of their Christian convictions.

"The president of the recent Kwangtung Provincial Assembly was the Reverend K. Y. Shia, who was called to that office from the pastorate of the Second Congregational Church of Honolulu.

"Over in India, where I was repeatedly assured that all Christians are 'rice Christians,' I met Sir Rajah Harnem Singh, a charming Hindu gentleman, whose adherence to his Christian views cost him a kingdom. He assured me that he had no regrets. Two years ago he served as moderator of the Presbyterian General Assembly for India.

"I have never been content to rest on the missionary's estimate of his

own work. I have been astonished to meet among his converts men and women of such distinction, but I have gone even further than that to find out what Asia thinks of missionaries. I took the question to Sir James Meston, of Lucknow, Lieutenant-Governor of the United Provinces, and recently member of the first Imperial Council in London. He said: 'Of course, there is a great difference of opinion about mission work. Some scoff at it; some value it for its purpose to convert the native to Christianity; others appreciate it for its humanitarian services. The government takes a neutral attitude, but it does enormously value the assistance rendered by the missionaries to good government. The missions have helped in education and have done a great deal for the depressed classes which the government could not do and which the Indian is unwilling to do.'

"'What about the American missionaries in particular?' I asked.

"'Of course the government must preserve a strict impartiality,' replied Sir James, 'but I will say this: I have never been embarrassed by any act of an American missionary.'

"Never shall I forget a frank conversation which I had in his palace with His Highness the Gaekwar of Baroda. He told me of some of the measures which he has already introduced for the betterment of his subjects, and of the difficulties which he had encountered. His admiration for things American is so unqualified as to be almost naïve; but I think I was most of all impressed when he said: 'I am thinking of calling together the missionaries and asking them to tell me their views on how we can improve the quality of the native priesthood. Then I want to call the priests together and say to them: 'Look at the missionaries. See the sacrifices they are making to help our people. You ought to go out and do the same kind of work.'"'

If you could read the inscription on the tablet of this cart you might be surprised to learn that this is a Chinese "Red Cross" ambulance.

CHRISTIAN ENDEAVOR DEPARTMENT.

INTERESTED IN DAMOH? READ THIS.

Mrs. Ray E. Rice, the wife of the manager of our fine institution at Damoh, India, writes the following interesting letter concerning matters of importance to all Endeavor Societies:

"I am hoping that you will have more time to stir up the *personal* interest of the Societies in the boys whom they are supporting. I have tried to answer every letter of inquiry we have received, and I think I have succeeded, although I must admit that some of them have had to wait a long time for the answer. In each case I have urged the people to write oftener to the boy whom they support and to send him pictures or little gifts which will express to him their interest. We have some most delightful relationships between boys and supporters, and on the other hand, we have some boys who never hear from those who support them, and you do not know how they hunger for some personal touch. They know that away off in America there are some people who care enough for them to send money for their support, but how much they wish to hear from them and to know about their lives! One of the finest boys we have has been in the institution since he was a little boy (he is now seventeen), and after he had seen me give letters to several of the boys, he said, 'I have been here since I was a little boy, and I have had only one letter from America. Haven't you one for me?' It made me feel sad, because he is the sort of a boy to whom this personal interest would mean such a lot for his whole life, and I am sure if the Society which supports him could realize what it would mean to him they would take more interest in writing to him. Just before we came to the hills a box came for one boy, and I wish you could have seen his delight. All the box contained was a few sheets of writing paper and envelopes, a handkerchief, and a lead pencil, but he was as happy as a king. Another boy recently received a beautiful Bible, and you can imagine how it must have seemed a message from heaven to him when I tell you that he had just confessed Christ a couple of weeks before.

"I am telling you these things so that you can appreciate better what I mean, and help me in encouraging people to write oftener and send little inexpensive remembrances. I might suggest to you things which folks can send which would be practical for the boys. They always like pictures of any kind, but let me suggest that these need to be strictly censored. Pictures of landscapes, children, fruits, and flowers are always safe, but the Indians do not understand many things in our lives, and misinterpret pictures of love scenes, beautiful ladies, and things of that sort. Then, ordinary pocket knives, rubber balls, marbles, handkerchiefs, tops, and lead pencils or pen holders would always be useful and appropriate. Such things as these would not tax the treasury of any Christian Endeavor Society, but they would mean a lot to these boys, and would go a long way in making the relation between the society and the boy mean more to both.

"You might make a general announcement to the Societies that we will now be able to send them pictures of the boys they are supporting if they will write and let us know that they want them. Up to this time we have had to refuse pictures because we have had no camera; but thanks to the efforts of some of the secretaries, we have a good one now, and will be glad to send pictures to any who will write and ask for them."

THE WAR-TIME SPIRIT.

The Endeavorers who have made possible the substantial gains during the past year in the Endeavor Department of the Foreign Society deserve high commendation. The absence of the young men from most societies was a serious blow. The change introduced by the Daylight-Saving Law made it necessary for the Christian Endeavor meetings to begin so early that one felt like the evening meal was being prepared in the middle of the afternoon to enable the young people to get to Endeavor in time. Then, too, the attention of our young people has been centered on war activities—winning the war.

Many things militated against the perfect functioning of Endeavor Societies, but that gave the true war-time spirit a chance to show itself. Did the young people give up? No. Girls worked all the harder to pay missionary pledges, and did the work in spite of the absence of the boys. Daylight meetings became the style, and auto rides and other alluring pastimes were sacrificed for the sake of attendance at and participation in the Christian Endeavor meetings. Even though the war cast a shadow over everything else, the Endeavorers who remained at home soon realized that the triumph of Christian Endeavor principles at home would help prepare the young men and young women for war service. The war-time spirit is the spirit of

sacrifice. It is not such a leap of the imagination from backing up American soldiers "over there" to backing up our missionaries "over yondef." It will not be such a far call for a Christian Endeavorer who left this country to free Northern France and Belgium from the invader, to the mission fields in Africa, China, India, the Philippines, Japan, and Tibet, where God's men are freeing the natives from age-long superstition and vice. May a victorious peace soon be won, but may the good things that have come to Endeavorers as a result of the war-time spirit be preserved.

"MOPPING UP."

These lines are written in September. How high the enthusiasm runs then! Each Endeavor Society is busying itself to pay the foreign missionary pledges in full, whether for Damoh, a boy at Damoh, a native evangelist, or "its best" towards meeting the Drug and Medicine Emergency. Most of the Societies will reach the goal, and great will be the rejoicing; but a few, alas, will start late, and the payments due by September 30 must be carried over to the new missionary year.

Just this word for those who do not complete payments in September: Finish the task as soon as possible. Nothing saps the vitality of a Society like a realization that it faces an indebtedness. Young people like to pay bills that they make, but it is difficult to arouse enthusiasm over an old bill not paid by the ones who pledged it. Do not hang a millstone around the next officers' necks. Make good during your own administration and allow the coming administration a chance. Set the goal high. Reach it and then leave a clean slate.

If your Society has not paid the bill due September 30, pay it now. Let us start the new missionary year right.

My dear C. E.'s of Englewood:

I have already told you about your Living-link and something of his work. He is still located in the north end of the province and has a large territory to look after although now he has a younger man associated with him. Recently he had an experience which is worth telling.

About the first of March, he and I and another evangelist made the trip over into the Cagayan province on the east side of the island to attend the convention of churches there. The trail which we followed passed through the most wonderful scenery. Sometimes it led us through pine-clad woods. Sometimes we were crowded in between a high bluff and the rising tide which slipped in and wet our feet a few times just to warn us that it could carry us away if it wished. The greater part of the trail, however, seemed to be hanging in the middle of a high precipice with a drop of a hundred feet down to the water and a greater distance up to the top. This trail was very picturesque, as I have said, but it was far from easy and not altogether safe for one unaccustomed to climbing the narrow mountain trails with his toe nails.

The convention being over, Brother Marcelino, your Living-link, was to return while my companion and I were to continue the trip five or six hundred miles further. As I was leaving I was told that Marcelino was embarking on a little sailboat to avoid the long tramp home. When I returned a few weeks later there was no word from Brother Layus, although the sea voyage should not have required more than a day or two. The general convention came and still no Marcelino, and it was whispered about that the boat had never made the harbor. I wrote the captain of the constabulary to investigate. He reported that the boat had left but had never been heard from since. Knowing the dangers of that coast, I began to fear that I would never see old Marcelino again.

Last week, two months after our separation at the Cagayan convention, I was passing through Marcelino's home town. Imagine my surprise to see this long-lost brother come running after me. In surprise and joy I called out, "You have been resurrected." His story was most interesting and ran as follows: "Soon after the convention I set out to sea with twenty-five others in a small sailboat for Bangui. A severe squall caught us and destroyed our sail and carried away our rudder. We could do nothing and day after day we floated about on the sea. We had a cargo of rice and therefore did not lack for food. Our water we used little by little very sparingly, but on the ninth day it was all gone. We had tossed about for nine days, two women had died of exposure, and prospects were not bright. Just at this time an ocean-going vessel bound for Japan passed our way and we were able to stop them and they took us on board. Here I became an angel of light for none of my companions could understand or speak anything but our local dialect. My little Spanish was very much appreciated. They took us to Kobe. Here I went to the American consul, who secured a Spanish interpreter and I told our story. He secured money for our passage to Manila and we came home by way of China. By the mercy of God at last I reached my own home and family."

Cordially yours, FRANK V. STIPP.

AMONG OUR MISSIONARIES.

Briefs from the Missions.

Miss Mary F. Lediard, Takinogawa, Tokyo, Japan: Meetings attended, 35; guests entertained, 20; hours of teaching, 50; Children's Day offering, $7.50. We held a memorial service for one of our girls who died. The matron of the girls' dormitory and a member of the weekly meetings were baptized last night.

Dr. Samonte, Vigan, P. I.: Major operations, 11; minor operations, 95; in-patients, 36; visits in town, 33; visits out of town, 3; calls by visiting nurses, 311; institutional days, 242; laboratory examinations, 61; number of prescriptions, 512; number of towns visited by visiting nurses, 25. Total persons treated, 1,817.

Jas. C. Ogden, Batang, West China: Regular enrollment in the school at last report, 51; new pupils since then, 17; total, 68; average attendance, 60. Until this month, the kindergarten has been more or less unsatisfactory, but now we have graded classes. We could not do this before, because our teachers were not ready. Some of our pupils who have been in school for several years are rendering valuable assistance.

Dr. C. C. Drummond, Harda, C. P., India: The medical work and other work kept us very busy during the past month. We treated 979 cases. The total number of treatments was 1,995. We had eight in-patients, and performed twenty-one surgical operations, of which three were major. I made many visits to the homes of the people, to see patients. We have had good services with the patients at the dispensary.

Geo. B. Baird, Luchowfu, China: Average attendance at Sunday-school last quarter, 180. The contest between the girls' department and the boys' department ran for the quarter. The boys won in attendance and the girls on collection and Bibles. Our Sunday-school collections more than pay for all supplies. I have let the contract for the new girls' school and new dining-room, kitchen, baths, etc., at the Nanking Girls' School.

Frank Garrett, Nantungchow, China: The oldest Protestant mission in China, the London Society, which sent out Robert Morrison, and the oldest American mission, the American Board, and the largest church in China, the Presbyterian, are forming a federal union in China, with a membership of 100,766. Thus, the new and the old are for union. The spirit of the Chinese Government is bad. Its organization is not effective, and the prospect gloomy. The spirit of the church in China is splendid; her organization improving rapidly, and her prospects never brighter.

Wm. H. Erskine, Osaka, Japan: Last night we had the boys' school graduation exercises, and promoted eight boys into the middle course, and will open a new class so as to graduate our own boys in the higher class from the middle. Had a good service last night, and the spirit in the school is good. One of our best boys is to be baptized to-morrow night, and after that I shall join the family in the mountains. The girls' school closed yesterday, and six girls were promoted into the middle class. We are greatly encouraged with the spirit in the girls' school. We are planning to open another class for higher girls, and have four classes in place of three.

Dr. A. L. Shelton, Batang, West China: Treatments, 1027; expenses, Rs. 12; receipts, Rs. 73. The keeping of accurate accounts this month has been difficult, owing to my absence. The work in Batang has been carried on by the assistants, and some very difficult cases in the hospital when I left have completely recovered. The work at Jangka has been difficult and under very adverse conditions, but much good has been done to the people, who from one year's end to another never see a doctor. I was also permitted to do considerable preaching, which, owing to the friendly attitude of the Lassa official, was quite well received. While conditions were far from pleasant, I feel that the month has been one of the best of all my time on the field, and I wish to express to God my gratitude for the great opportunity.

C. E. Benlehr, Damoh, C. P., India: We are very happy to be of some special service at present in giving a number of poor people some work on the improvements we are making on some of our buildings and on the farm. It seems hard to be able to pay a woman only one rupee and two annas for six days' hard work, or a man but one rupee and eleven annas for six days of toil, but many are glad to receive that much. Money spent on farm improvements helps people twice. It helps the people in the best possible man-

ner, by giving them work, and it adds to the number of fields we have for those who are cultivators. Our work is gradually gaining in influence and adding honor and income for the toil. We need $2,000 to develop our farm, and if that were done, we have reason to expect that the annual income of our community would be more than that much.

Guy W. Sarvis, Nanking, China: In spite of the disturbing political situation in China, the semester just closed has been by far the most successful in the history of the University of Nanking. I have before reported the very large increase in the number of students of college grade. Better than this increase in attendance is the improvement in spirit and in the class of students attending. Fourteen have come to us from a very remarkable school in north China, the principal of which is one of the outstanding Christians in the country, Chang Po Ling, of Tientsin. He was converted as a result largely of personal contact with Mr. Gailey, of the Y. M. C. A., and has opened this large private school, which draws its students from the best families of North China. The school has developed a spirit and ideals unlike that of any other in the country. The students from there have introduced a new spirit among our college men. We have also drawn from a very wide constituency north, south, and west.

Dr. E. I. Osgood, Chuchow, China: New cases for the month, 1,173; total treatments, 2,292; new in-patients entered, 45; local receipts, $232. In company with Mr. Brown, I visited Sanho, an out-station south of here, and gave three addresses on hygiene and Christian subjects. The leading people of the city attended, and asked for more. I have also given weekly lectures to the boys' school here and weekly lessons in physiology at the girls' school. I spent a few days in my own station at Chuchow. Mr. Bowman is getting a fine hold of the church. There were about 250 at Sunday-school the day I was there. They are not only having the day-school pupils come, but are attracting quite a group of other boys and girls, also much larger classes among the men and women. At the end of June I will close the medical work at Luchowfu, and will return with my medical assistants and nurses to open the Chuchow Hospital once more. It will be necessary to spend most of July in superintending changes and repairs at the hospital. The place will be opened for patients about the first of August.

Miss Rose T. Armbruster, Akita, Japan: I am rejoiced over the baptism of four of my former Sunday-school pupils, all boys. Two were fifth-year students in the middle school, and two attended the technical school. They dropped out of the Sunday-school over a year ago, thinking they were too big for Sunday-school, so the Tuesday night meeting was opened for them in the Narayama Chapel, with Ishii's son, who graduated last year from our Bible college, as leader. There were several other boys attending this meeting, who will become Christians in due time, I am sure. The meeting in the park continued until the first week of May. Professor Ishikawa came the middle of the month. He gave a very helpful talk to the women one afternoon. The meeting was held in the kindergarten building, and 52 were present, 18 of them Christians. Several times the Mothers' Club has been addressed by men from Tokyo, and they rarely have a direct Christian message, but Professor Ishikawa spoke very plainly to them of their need of Christ, and many of the women were greatly impressed.

Letters from the Field.

CHINA.

THE DEATH OF EVANGELIST YANG.

CAMMIE GRAY.

I am sure your hearts will be sad with ours here when you hear of the great loss that our work has had here recently. On a beautiful May day morning occurred the death of Mr. Yang, the much-loved Chinese pastor of our Wuhu church. He was really a very exceptional young man. He was highly educated in the Chinese classics and literature, and consequently he was highly respected by all classes of his own people. He also had a thorough knowledge of the principles of Christian living and of the teaching of the Bible, taking the course at the Nanking Seminary to thoroughly prepare him for his life work. He also had the training of the heart and the natural adaptability that in a peculiar way fitted him for his work. It is seldom that one meets a more pleasing personality and one in whom folks just naturally confide. We expected big things from him, and certainly were not disappointed. For, although he was with us only three short months, one of which was spent in the hospital, his life and influence constantly inspired all who knew him. Easter Sunday Mr. Yang, in a most vigorous way and ap-

parently in splendid health, preached an unusually fine sermon. That night he had a severe hemorrhage, and he had these for several days, leaving him very weak. He was placed at once in the fine Wuhu hospital and given the very best of care and attention. Although the doctors told us of the gravity of his case, and although we ourselves could see that he was becoming so weak and burning up with a fever, still we could scarcely realize that he was so soon to leave us. When, toward the end, he realized his condition, he left comforting messages for his wife and family. He had often said that he longed to win his whole family, who are heathens, and his other great longing was to see a whole family won in every case where there is a single representative of the family connected with our church. He said toward the last that he was soon to see four very dear friends—one, his heavenly Father; one, Jesus Christ, and two were school friends, I think. He said that the thought of leaving his wife and this undone work made him sad; but that if it was God's will, he was willing to go and leave the other work in God's hands.

The church was a bower of flowers for the funeral, and it was a most impressive ceremony. There was special music, and the Chinese pastors representing all the various missions in the city took some part. The seminary in Nanking also sent up a special representative for this service, and he told something of the life of Mr. Yang. The long funeral procession caused many comments as it passed through the streets of the city. You see it was different from the usual heathen ones, and many of the people had never seen one like it. There were no Buddhist priests, nor paper-made houses, boxes of clothing, servants (all of these things made of paper, and to be burnt, thus giving the departed all these luxuries). Yes, all these things were lacking. The procession marched to the Yangtse River bank, where the casket was placed on a sail boat, to be taken to the home of his father in another province for burial. The procession was led by the boys of the Wuhu Union Academy, where Mr. Yang had taught a class in the Bible. Then came the little boys of the day schools, the men of the church, and friends; then came the casket. This in itself caused much comment along the way, for it was so different from the heathen ones. It was preceded by two floral designs carried by two little students of the boys' school. One was a wreath and the other was a cross made by some of the Chinese Christians. They also made a blanket-like covering, which, wrapped around, completely hid the casket. It was evergreen and flowers, and there were two crosses on either side. We were glad that we could send these few little distinctive marks of our faith back with the casket into that non-Christian home of mourning in another province. After the casket in the procession came the family, first the men walking and followed by the women in sedan chairs. Those of his family here for the funeral were his wife and sister and his uncle and two brothers. The wife and sister have been studying this year in Miss Kelly's Bible School in Nanking. However, Mrs. Yang was here with him constantly during the month he was in the hospital, even living in the hospital. After his death both she and the sister lived here with me for the week until the funeral. The men folks then requested me to escort the women to Nanking on the larger steamers, as it would be a very hard trip with the others on the small sail boat taking the casket.

We were all so anxious that Mrs. Yang be permitted to continue her course in Bible training. But according to Chinese custom, a widow is to live in the home of her in-laws, and never leave the main entrance for three years; must sit on a low bench, and not speak unless spoken to, the blame of the death being laid on her head because she has brought such ill luck to the family. Her position is all the more miserable if she has not given birth to a son, and Mrs. Yang has only a baby girl. Of course, these things are only true in the non-Christian homes, but Mrs. Yang is the only Christian in a large family. However, after long arguments and much discussion with representatives of both her family and his, consent was finally obtained for her return to the Bible School in the fall. Of course they will have nothing to do with financing this further education, but we will be glad to see to this, in order that she may later be able to come to us in Wuhu and take up the work that her husband had just begun. She longs to do this.

Yes, we have lost a very, very valuable worker and a friend whom all honored. One of our Chinese Christians said that God must have an unusual task in heaven that he specially wanted Mr. Yang for, just at this time. Our church and his friends will be feeling the influence of such a man throughout the years to come.

NANTUNGCHOW.

G. L. HAGMAN, M. D.

Our Chinese evangelist in a sermon to-day told the following incident to illustrate the worthlessness of Buddhist priests:

In another province there was a certain temple run by five priests. The idols of this

place of worship were said to have lost their power, and so the frequenters of the shrine were becoming less and less. The five priests were hardly able to eke out a living. A certain neighbor living in the vicinity of the temple had become rather bold in his denunciations of the idols of this temple. He was known on numerous occasions to have blasphemed these gods, saying that they were only made of painted mud, and altogether impotent.

The priests, becoming alarmed at the ever-decreasing income, held a council of war. After some discussion, the following plan was adopted and executed. The impious neighbor who had become notorious in his denunciations of their idols was approached by one of the priests, and for a handsome consideration was induced to accept an invitation to a feast given by the priests at the temple. It was agreed that at the feast at which a number of persons were to be gathered the neighbor, after drinking freely of wine, would bow before and offer apologies to the idols for his previous conduct toward them. Being partially drunk, he could do this without losing face. All went as planned, but just as the blasphemer of the idol was offering his apologies to the deities he fell dead before them. The priests had served him with poisoned wine. It very quickly became widely known that the vengeance of the gods had been visited upon him who had blasphemed them, and so their power was re-established. The temple became even more prosperous than it had ever been before.

The priests had a quarrel about the division of the income one day when the plot was discussed. It was overheard by a servant and so became known.

This incident illustrates the great need of these benighted people for the truth as it is in Jesus Christ.

STATION CLASS IN LUCHOWFU.

GENEVIEVE P. BROWN.

In the woman's conference in Kuling last summer we heard a good deal about station classes for women; times when Christians and inquirers were gathered in from country districts and out-stations for several days' instruction. The plan seemed good to us, and we decided to try it with our city women. We have a church membership of thirty some women, a number of whom could not read at all, and quite a number of inquirers. The week before Easter we opened a small school for the week. In the morning we offered classes in singing of hymns, reading, Scripture memorizing, a catechism class, and a class in very simple instruction in Christian truths for women not yet sufficiently advanced for the catechism. In the afternoon there was a Bible class for Christians, one for inquirers, and one for candidates for baptism. After that the Chinese pastor, Mr. Hsia, led us in an hour's study and discussion of the relation of Christianity to Chinese customs. He gave us excellent talks on such subjects as "The Nature of the Church," "The Relation of Christianity to Marriage and Engagement Customs," "Superstitions and Customs Relating to Death and Burial," and "The Christian Home and Its Duties." The interest was great, and the women surprisingly ready to discuss these questions so important to them and to the Chinese church life. This hour was followed by a devotional hour, and on Saturday afternoon, the day before Easter, three women and one of the school girls were baptized. We had hoped to have the baptisms on Easter morning, but the Sunday-school had arranged a special program, and that and the meetings of our class every day through the week aroused so much interest that everything indicated there would be too large a crowd of outsiders on Sunday morning, and the Chinese women object very strenuously to a baptismal service in the presence of any and everybody. So the Christians and friends gathered after the devotional meeting and witnessed the baptisms.

A number of the Christian women were prevented from regular attendance by their little children and home duties. Some came mornings only, and some in the afternoon. There were forty Christians and inquirers who filled out enrollment blanks. The average attendance of those enrolled was thirty, and as many as sixty or more were present each day at Mr. Hsia's lecture and the devotional hour, which were open to any woman who cared to come.

Following this week's work we found we had quite a class of intelligent inquirers, and organized three classes in doctrinal teaching and reading, to meet each Sunday afternoon at the same hour as the regular woman's evangelistic meeting. These classes continued, two of them with surprisingly regular attendance, until we left for the hills the first of June. We hope a number of these women may be ready for baptism by Christmas. It takes long and patient teaching to make a comprehending and living Christian out of the raw material of illiterate, untrained Chinese womanhood.

We consider this station class one of the most profitable pieces of work we have done, and hope to repeat it, with more classes and better teaching, next Holy Week. It was not easy, with no evangelistic woman worker to manage it. Each of us, Mrs. Baird, Miss Collins, Miss Wilkinson, and myself, took

certain classes through the day, as did our two Bible women. We do so need a woman to give her whole time to the women of Luchowfu, and we pray Miss Major may be permitted to take up this important work. Perhaps we have passed the day of large gatherings of heathen women. There is not the curiosity concerning the foreigner that there was fifteen or even ten years ago; but there is what is far better, a tendency to come and sit down and study; a desire to learn to read and to understand. There are always a number of women who want to come daily and study, and if we could offer them some regular and worthwhile teaching, there would be many.

We had a picture taken of those in attendance at the class. It is not very clear, and probably will not make a cut, but I think you will be interested in seeing it. Mr. Hsia stands at the left, with his wife beside him.

PHILIPPINE ISLANDS.

"THEY HAVE SEEN THE GREAT LIGHT."

A. P. ANUNCIACION, DISTRICT EVANGELIST.

It was in the early morning of the second of June when I began one of my hardest but most fruitful journeys. From the city of Vigan I rode on a careton down to the Abra River, where I got a raft, which carried me up the river for eight solid hours. At four in the afternoon of that day I arrived in Bangued, the capital of the province of Abra. I stayed in that town for the Lord's day. After a day's stay in Bangued, I rode on horseback and continued my travel. At Pilar I invited to go with me Brother Catalino Valera, who was then preparing to go to work in Tui as an evangelist. And so, after a night's rest in Pilar, Brother Valera and I went on again in this roundabout journey. We were to go to San Jose.

On the western part of the town there is a very swift river, and it was impossible for us to cross it without the help of a raftman. As there are no regular raftmen in that place, it took us some time to find one. At last we were able to get a man who could help us. It took us two hours to cross the river, and it was one o'clock when we arrived in San Juan, a barrio of San Jose. Though it was raining very hard, we had a service the following evening in that barrio, with an attendance of thirty. From San Juan we went to Sallapadan. The latter was reached with greater hardship. We crossed another swift river. Without the help of a Tinguian, who held me by the hand, I do not know how I could have crossed it. Though we were very much knocked out in crossing, we held a service the following evening in Sallapadan. This was very well attended. From Sallapadan we went to Ududdiaw, where there is a chapel, and we were received very heartily by our brethren, who number about thirty in all. From Ududdiaw we went to Matugotog, where there are ten church members, who gladly welcomed us to their homes. At this place there are about twenty brethren.

After the Sunday service in Matugotog we went to Tui. The way to Tui is no better than those which we had passed already and we had a very hard time of it. We arrived in the afternoon of the same day. We were welcomed as royal guests by the brethren, and had a very good attendance at the service on the night which followed our arrival. It was impossible for us to visit all the places which need the light, for it was raining most of the time, and so we thought of going back. On our way back we passed a small barrio which is called Lamao. At night we built a fire out of bamboos, and by the light which the fire gave we were able to sing and read the Scriptures. There were about fifty who gathered around the fire, and two of them wanted to be baptized. Early the next morning we went to a place nearby, where there is plenty of water. We held a short service by the river and again invited the people to give themselves to God's service instead of to evil spirits. Two of that big crowd heard the invitation, and they, with the two who confessed their faith in Him the night before, were baptized into the name of the Father and the Son and the Holy Spirit. Three of the new believers are men and one is a woman who was a priestess. While I was yet in the river another woman heard the Lord's invitation and publicly confessed her faith in Jesus and was baptized.

After the performance of this sacred ordinance we all went to the house of the said priestess. She had a good-sized box which was hanging down from the ceiling, and it contained chickens' feathers, buyo, tobacco, shells, jaws of pigs, and bark of trees. These things seem to be the seat of the power of the priestess in performing her evil deeds. The people were very much afraid when they saw me cutting the rope. They believed that some evil things would happen on the part of the priestess and on my part, but I told them that to show that, since Jesus is the friend and ruler of that house, the box must be done away with. We burned the box, and, to my surprise, all the people were gone. They were afraid, for they believed that with the burning of the box into ashes some evil thing would befall them.

This box was a sacred thing to them. Whenever their box was moved from one place to another, they have to kill many pigs, in order that the evil spirits may not hurt them.

After this we returned home, and we were glad indeed of the privilege of the trip, for God has truly said, "My words shall not return to me void."

CHRISTIAN DORMITORY AND TRAINING SCHOOL.

VERA ADAMSON.

The Christian Dormitory and Training School of Laoag is no longer a dream, but it has a history of two weeks. Ever since my coming to the Islands I have looked forward to this time. In the year and a half I have been here I have planned amidst the many other duties for the training school. For some time the date and place of establishing it have been very indefinite. Even after the decision of the Board in the States, some question arose here among the brethren as to the best place to open it, whether at Vigan or Laoag. The problem was finally settled at the Manila Convention last January, and the place was left as at first decided, namely, Laoag.

Plans were laid to open the school in June of 1917, but it was found unwise to undertake it alone, as the health of Mrs. Frank V. Stipp would not permit her to take active work in the teaching, and furthermore, as the number of missionaries at Vigan were so few, it was decided to delay the opening of the school, and so I continued in the work at Vigan.

Last November I was made happy indeed in the arrival of Miss Edith Eberle, who came to help in the establishing of the school and dormitory. She came right on to Laoag, where she began her language study and assisted in the work among the young people in Sunday-school and Christian Endeavor. While we were not together to plan for our appointed work, we made good use of the mails and our short visits at Laoag or Vigan.

During our month's vacation at Baguio we were especially busy answering inquiries concerning the school and applications, both for the dormitory and school. We had already planned and ordered our chairs and beds, and they were being made during that time. Our busy days of preparation came after our return from Baguio, in the month preceding the opening of the school. I moved to Laoag on the seventeenth of May, and we began the settling of our new home. Many were the details to be seen to, both for our convenience and that of the girls.

On the morning of June 10th the dormitory and training school opened. As not all of the girls were located and not all had yet arrived, we had our first chapel services and classes on the morning of Tuesday, the 11th. Words cannot express the feelings in our hearts that morning as we entered upon the work which we pray, with the help and leadership of our heavenly Father, will be a great blessing to the young womanhood of this land. The work is twofold in giving a sanitary home under proper supervision to the high-school girls who came in from all over the province to the high school. Each province is granted only one secondary school, so many of the girls come from quite a distance. The second task of the work is to train the young women under our instruction in the training school to go out to become educated Christian mothers or as trained Bible workers in the homes or in the churches.

At the present time we have thirteen girls enrolled in the school who live in the building, and four others who attend during the day. Two other resident pupils are expected this week. The girls are eager to come, and we would have many more had we the room and the money to support them. One girl had come from Cagayan a year ago to attend and has remained near Laoag, waiting the opening of the school. Another sold a gold ring to pay for her travel to Laoag. She had not her support, but said that she would be willing to sell another ring to pay for a month or two. Another girl thought she could not come because of lack of support, and cried so that her parents finally found the means whereby she could study and she was made happy. Many girls have applied also for places in the dormitory and go away disappointed if there are no places for them. At present there are fifteen dormitory girls and thirteen in the training school, making twenty-eight under our care.

An English chapel service is held each morning at six for the girls in high school. At this time instruction is given in the Bible, sanitation, etiquette, etc. All of the girls attend the services at the chapel at times, and are interested in the Protestant services held in the building, even though there are as yet no members of the Protestant Church among them.

Two courses are given for the Training School girls, one in Ilocano and one in English. There are nine in the English course and eight in the Ilocano. Seven teachers conduct the classes in English, History, Music, Life of Christ, Training for Service, Housekeeping and Industrial Work, Geography and

Arithmetic, Hygiene, and Athletics. Time is allowed for practical housekeeping and practical Christian work during the week.

The school will continue six months, and then the girls will return to their homes and will take an active part in the Christian work in the churches there. During their week and vacations also they help in the Sunday-schools at their home towns. This last week there was organized a Sunday-school, which will be held in the chapel of the dormitory. The first meeting was attended by 35, and last Sunday by 47. There are four classes, two for young women in English and Ilocano, two for children, and later we hope to have a large class for young men, to be taught in English. Church services will be held in the building each Sunday evening, one Sunday in English and the next in the native language. There is an evangelist who will have charge of this work especially among the young men students. On Friday evenings a meeting is held here also for practice in singing for an hour, and then the Sunday-school lesson is taught for the following Sunday.

The prospects for the work here are bright indeed. There is every opportunity for growth, and we have many workers in the training school, girls who are anxious for and need the training. By the prayers and help of the people in the home land, the activity of the young people here and the guidance of our Lord and Master, we hope for a rich harvest for our labors in his name.

INDIA.

A PATRIOTIC MEETING AT DAMOH.

RAY E. RICE.

On the 12th of December the church of Damoh held a special meeting on the mission compound in honor of "Our Day." It was one of the best meetings that we have ever had in this place. The occasion war Durbar Day. The government and the committees had long ago named this day of 1917 as the day to collect funds for the Red Cross work.

For many months the people and the officers of the government in India had been busy with the program. They had held theaters, raffles, games, shows, and all sorts of other things in order to get in the money. The rich men and the school boys had made their contributions. All were collected together for the last day, and the reports were heard.

All of the missionaries went to the meeting in the town in the morning and saw one of the rich men of Damoh receive honors from the government for having done so much for the war loan fund. Then the deputy commissioner of the Damoh district delivered an address. He paid a great tribute to the mission for its help in the securing of funds and for men whom it had helped to send to do work back of the lines in Mesopotamia. He mentioned the big meeting of the afternoon which was to be held in the mission grounds.

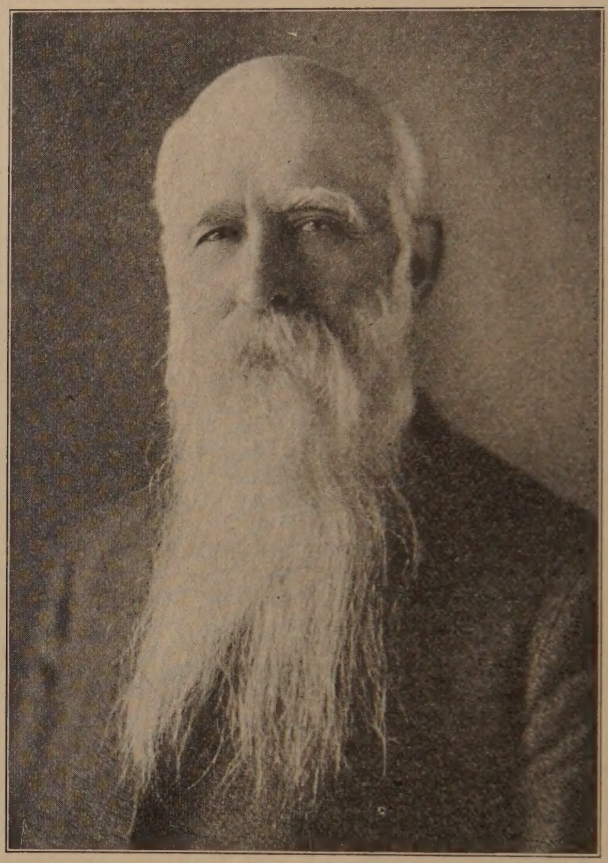
It was the first time since my coming to Damoh that I had seen so many of the leading men of the town at the mission. The highest officials in the district were present. The deputy commissioner again addressed the people. He paid high tribute to the United States and to the work of missions. He was enthusiastic about the whole of the program which was given. He seemed to be more than pleased with it.

Mr. C. E. Benlehr presided and read the passage about the good Samaritan. He made a few remarks about the work of the Red Cross and led in prayer. As the Indian is naturally religious, the whole program was very fitting. One of the leading lawyers of the town gave a very fine address in high Hindi, which showed him to be an excellent scholar. The boys of the English department of the mission school sang an English war song. After the program the treasurer gave the gifts of the church to the Red Cross Fund and to the plague relief work. The visitors seemed to think that the Christian community had done well, and they expressed themselves in warm terms.

Following the exercises, the boys played two American games for the guests. They were basket-ball and baseball.

One of the greatest things about the affair was that the town people found out that there was a real community in Damoh that could show good colors. They saw that they could decorate and entertain. They found a community of people who were loyal to the government. Perhaps the other thing was that many people came to the mission who would not have come in many days. It may be the means of getting them to come to some other meetings. We feel that it was a good stroke and that it put the Damoh Christian church on the map. We feel that the whole program was a sermon that the Mohammedans, Hindus, and others cannot forget in a long time.

THE ANNUAL REPORT OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY FOR 1917-1918 IS CONTAINED IN THIS NUMBER OF THE MISSIONARY INTELLIGENCER.



DR. WILLIAM THOMAS MOORE

One of the principal founders of the Foreign Society; its Corresponding Secretary for more than two years; one of its representatives abroad for fifteen years; Minister of the Church in Frankfort, Kentucky, of the Central Christian Church of Cincinnati, of the West London Tabernacle; Editor of Lectures on the Pentateuch, The Christian Quarterly, and the Christian Commonwealth; Author of Man Preparing for Other Worlds, Preachers' Problems, Supremacy of the Heart Life, Comprehensive History of the Disciples of Christ, At Seventy-five and Other Poems, Baptismal Regeneration, the Fundamental Error of Christendom; Professor in Kentucky University, Dean of the Missouri Bible College; Friend and Champion of every good cause.

Honor and love, and the good repute
That follows faithful service as its fruit
Be unto him.